

The Babington Plot

*Jesuit Intrigue in
Elizabethan England*

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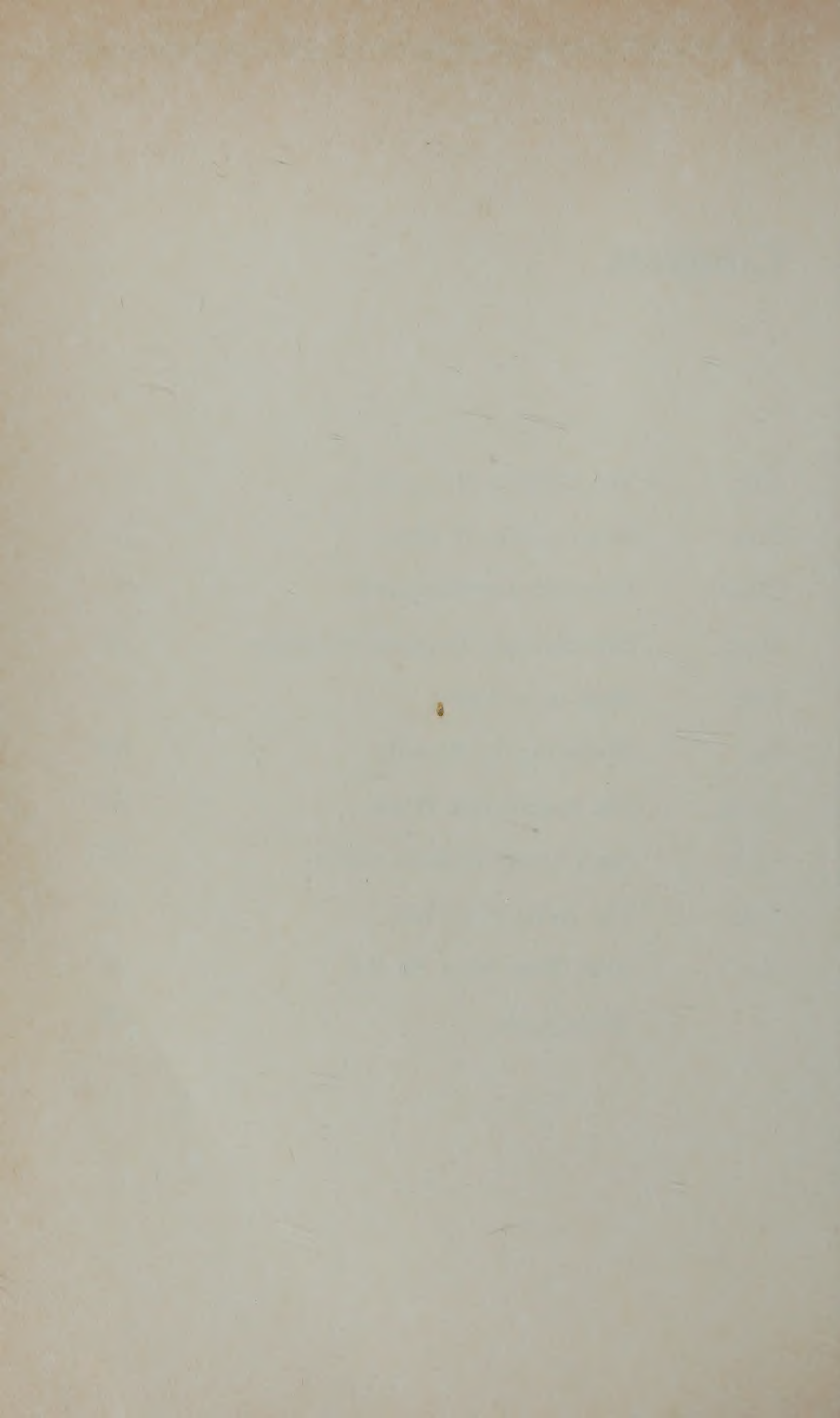
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Publisher's Note

It seems these days that every time one opens a newspaper or magazine, or anytime one turns on a television program (or even a commercial) that you can hardly fail to see a priest, monk, nun or someone connected with the Roman Catholic church smiling back at you. One may be appalled at the shameful spectacle of politicians of every stripe scrambling to be seen and photographed with the present travelling (actor turned) pope, John Paul II.

We are now seeing a resurgence of Romanism, Mariolatry and Popery. We are experiencing a gigantic public relations campaign designed to whitewash the evils of the system that burned to death Cranmer, Latimer, Ridley, Ferrar, Hooper, Tyndale and thousands upon thousands more. Even history has been distorted so that the true past of Rome can be hidden. Such has been the case with the infamous Mary, Queen of Scots who, though a willing participant in a conspiracy of deceit, murder and revolution, has been portrayed by some historians as a tolerant, misunderstood, mistreated, saintly woman.

J.E.C. Shepherd has done an admirable job of defending the truth, and setting history back on the right track (at least on this one point), and of exposing the manner in which the Jesuits have operated in times past. He has a long history of defending the truth and lifting high the banner of the Lord Jesus Christ, as pastor, preacher, author and as General Secretary of the Canadian Protestant League. Jonas Shepherd displays the confidence and spiritual demeanor of a man who walks closely with his Lord. Wittenburg Publications is therefore honoured to present J.E.C. Shepherd's "The Babington Plot."

The Publisher

Introduction

DEDICATION

To the Glory of God
and in gratitude to

MARJORIE EDITH CURL

sweetheart, wife, mother, grandmother
and a most faithful supporter as Queen of the Manse.

“Many daughters have done virtuously, but thou excellest them all.”
(Proverbs 31:29).

SINCERE THANKS

Are hereby extended to The Rev. Leslie Ball, Tyne Valley, P.E.I., Canada; Mrs. Ethel Lynne Roberts, Grand Cayman Island, B.W.I.; and Rev. Stanley Wellington, Brantford, Ontario, for reading the manuscript and offering suggestions; to Mrs. T.J. Adamson of Edmonton, Alberta for guidance, suggestions and for the typing of the manuscript; to the British Records Office and the British Museum, London, England, for their most gracious and patient contributions and help; and to the Protestant Truth Society for granting permission to copiously quote from the works of Albert Close.

PRELUDE

It was a macabre spectacle in Fotheringham Castle, that eighth day of February, the Year of our Lord, fifteen hundred and eighty seven, with the scarlet-clad, blood-drenched cadaver of Mary Stuart on the floor, the executioner holding aloft the severed head, the Duke of Edinburgh entoning, “So perish all the enemies of the Queen,” and assembled witnesses responding with a hearty “Amen”.

The Earl of Kent’s words echoed through the rafters: “Such end

to the Queen's and the gospel's enemies," as a pitiful, whining pet dog refused to be coaxed away from the corpse of its dead mistress.

What sequence of events (ignored by many modern historians) resulted in such a tragic end to the Princess of France, rejected Queen of Scots, plotter against her royal cousin Elizabeth I, and 'faithful daughter' of an arrogant Pope of Rome (participant in her crime). What sequence of events produced such a bitter end to what had been a young life full of happy promise?

The answer is the intent of this effort. The experience of many people interwoven in this era of religio-political history, evangelical Protestants must never be allowed to forget. These records must be handed down to unborn generations, so that tales of truth and falsehood, honour and infamy, loyalty and treachery, love and hatred, faithfulness and intrigue, serenity and violence, freedom and enslavement, may assure ongoing vigilance.

We will recount details of a sordid sequence of by-paths from honour on the part of political and religious leaders who allowed themselves to be misdirected.

Renegade Englishmen of shame, such as Babington, Ridolfi, Savage and Garnet whose names are not worthy to be mentioned on the same pages as people of honour, like Cecil, Walsingham, and Elizabeth I, focus our attention upon a sovereign God behind the shadows, working out His glorious plan and purpose for a people who longed, above all else, to be free men and women.

Reader, tread softly as you view with us tragic events, as so many "of whom the world was not worthy," wrote pages of gospel freedom, pens dipped in their own blood. These are those of whom it can truthfully be said, "*Their name liveth for evermore.*"

It is our intent in these pages, to trace the path of infamy, deliberately travelled by representatives of the Roman Catholic Church hierarchy in general, and the Jesuit Order in particular, in a series of determined endeavours to force Britain to return to the enslavement of papal obedience.

Note particularly seditious acts committed by the vilest of traitors, and determine for yourselves whether the annual spectacle of the Roman Catholic procession in London, England, which endeavours to describe forty grievous traitors, misrepresenting them as glorious martyrs, can ever be accepted as credible testimony.

Chapter One

The Children of Loyola

To properly understand this effort, it is absolutely essential that the reader familiarize himself with the organization, history, aims and objects of "The Society of Jesus".

From the day of its organization under the fanatically dedicated Ignatius Loyola, the military-priestly "Order of Jesus" has left its ineradicable mark around the globe. What a motley throng is represented in this group! Its object — "stop the spread of Protestantism".

The term "Jesuit" has become synonymous with terms like deceit, chicanery, infiltration, intrigue, subversion, and overcoming by force, usually the act of force being perpetrated by civil power, aided and abetted by Jesuit instigation and encouragement.

Brought into being to "reform the church from within", and to bring all lapsed believers back to the papal obedience, each Jesuit member took vows of chastity, poverty, obedience and absolute subservience to the pope and the General of the Order in whatever was enjoined, and to go to any corner of the globe where commanded without questioning.

There have been good, sincere Jesuits. We do not believe what they teach, but argue their right to proclaim and teach whatever they believe anywhere, always reserving the same right for ourselves. But many organized Jesuits have been justly described as treacherous, traitorous workers, seducing many in the service of the Roman pontiff away from national allegiance.

One would almost imagine, years before The Society of Jesus came into being, Martin Luther was writing of the Jesuits, when he wrote in 1532:

"... These are dangerous times, owing to seditious persons, false doctrines and teachers. These mischievous persons creep about every-

where, and Satan does the same, trying to overthrow our faith; and at all times our reason blindly struggles against the truth, annoyed that our cause rests solely in God's power and strength¹.

The aims of the sincere Jesuit, whose only desire might have been to strengthen Romanists in the faith and to convert Protestants to the papal obedience, historically were prejudiced by the indiscretions of Pope Gregory XIII. Vigorous in action, but in methods extremely inconsistent, he lowered himself to criminal undertakings degrading the missionaries' cause and frustrating the work of men like Campion to the lower level of Ridolfi, Babington and Guy Fawkes. By papal approval to murder "The guilty woman of England", most Jesuits "cast aside the moral weapon, the only one the best Catholics had, and sank to the depths of conspiracy and violence."²

True, many English Roman Catholics adopted means which degraded the principles for which they fought, becoming little more than common conspirators; and likewise loyal servants of the government acknowledged no scruples in their efforts to rid the country of such enemies.

In the campaign of repression the government sought to protect Queen Elizabeth and her people, the innocent inevitably suffering with the guilty. Thus the Protestants of England resolved the issue in their battle against the arrogant popish church³.

The Jesuit, yielding body, soul and wishes, must believe as his general dictated to his heart, soul and conscience. The general's will was his will. He must go wherever his chief dictated, be it to Asia, Africa or the islands of the sea, asking no questions or reasons. The general was his sovereign. He sailed with sealed orders. He must teach, not what he believed to be right, for he had no choice of faith; he must believe as his general dictated. He must do anything required of him.

"He must do any task, however nefarious: he must send the Spanish Armada to overthrow England; blow up the British Parliament with gunpowder; assassinate Henry of France, shoot the Prince of Orange; poison Pope Gangelli, enjoin Charles IX to perpetrate the St. Bartholomew massacre; abet Louis XIV in revoking the Edict of Nantes, and cover fair France with blood and havoc. If he failed he must try again and again."⁴

He must not stop short of his aim until accomplished or die on the rack, as did the assassin of the King of France. If he did perish,

he was sainted, as was Garnet, the Jesuit chief of the Gunpowder Plot of November 5th, who is to this day worshipped as St. Henry in Spain.⁵

The Jesuit Order had bold, daring, evil, desperate men to achieve bold, daring, evil, desperate ends, and defeat their enemies by sword, bullet or poisoned chalice.

They had shrewd, crafty, courteous, polished men, who courted nobles and insinuated themselves into the favour of princes, kings, rich widows, young heirs and heiresses.

They had fine scholars — decent, steady, serious, moral men the evil ones would disgust.

They had intense, passionate evangelists, who believed they must convert and win all to Mother Church. These sincere men became traps, captivating the serious, unsuspecting and devout. These better priests taught that they, as Jesuits, mingled in no politics, sought no riches and kept a strict vow of poverty. Their object was, by divine help, to convert the throng, to put down Protestantism and all "error."

This throws light upon mysteries and contradictions made by honest Jesuits, historians — even Protestants. "The profligate, the cunning, the daring, and all similar members of this motley sect, with their general, and the host of his spies crawling like frogs, and flying like the locusts of Egypt all over the land, were fully initiated into the secrets of their 'instructions', and they acted on them every day, hence the horrid works of their footsteps of pollution and blood."⁶

For an authoritative voice in Romanism, and certainly of the Jesuits, there can be none better than the founder of the Order (one still held in very high regard by today's Jesuits, the true master of the Roman Catholic Church), Ignatius Loyola:

"It should be greatly advantageous, too, not to permit anyone infected with heresy to continue in the government, particularly the supreme government, of any province or town, or any judicial or honorary position . . . If it could be set forth and made manifest to all, the moment a man is convicted or held in grave suspicion of heresy, he may not be favoured with honours or wealth, but put down from these benefits. And, if a few examples could be made, punishing a few with the penalty of their lives, or with the loss of property and exile, so there could be no mistake about the seriousness of the business of religion, this remedy would be much more effective . . .

“It would be advisable that whatever heretical books might be found on diligent search, in the possession of dealers or individuals, should be burned or removed from all the provinces of the kingdom. The same may be said of books written by heretics, even when not heretical themselves, such as those which treat of grammar, rhetoric or dialectic, which it seems, ought to be cast aside utterly out of hatred toward the heresy of their authors . . .

“Of all rectors and public processors in universities and academies, and likewise rectors of private schools and schoolteachers as well, even tutors, it should be required that long before being accepted in their posts, they should all be found true Catholics, through examination or secret information, and should be recommended by the testimony of Catholics; and they should swear that they are and always will remain Catholics; and if any such should be convinced of heresy, they should be punished if only on the grounds of perjury.”⁷

Between 1555 and 1931 The Society of Jesus was expelled from at least 83 countries, city states and cities, for engaging in political intrigue and subversive plots against the welfare of the state, according to the records of a Jesuit priest of repute.⁸

Expelled from Germany 1872, they were readmitted 1912. Expelled from France 1872, they were readmitted to Vichy France by the traitorous Marshall Petain in 1942; and, banned from Switzerland where they have been readmitted.

Yes, the history of the Jesuits has been a stormy one. Let no Jesuit apologist dare to say all these expulsions were purely on religious grounds. On the contrary, practically every instance of expulsion was for political intrigue, political infiltration, political subversion, and inciting to political insurrection.

THE JESUIT MARCHING ORDERS

The marching orders of the Jesuits give us a few hints as to their objectives and methods:

“Laying aside all judgment, we ought to keep a mind prepared and prompt to obey in everything the true Spouse of Christ, our Lord, which is our Holy Mother, the hierarchical Church.”⁹

“To arrive at the truth in all things, if anything shall appear white to our eyes which the hierarchical Church has defined as black, we likewise must declare it to be black¹⁰.”

“May there be no room among you for that prideful spirit of ‘free investigation’¹¹.”

FOR GENTILES ONLY!

“No Jews allowed!” This appears to have been a Jesuit maxim. The so-called “Arian paragraph” of the Jesuit Order weaved into its Constitution and included in its official edition published in Italian, contains six impediments against reception into the Order. If Jewish ancestry is discovered after the candidate’s admission, it prevents his “radiation.” General councils of the order have at various times proclaimed that Jewish lineage must be considered an “impurity, scandal, dishonour, and infamy.”¹² Jewish “descent” alone is an impurity of such an indelible character that it alone is sufficient to prevent admission into the order.”¹³ Let it never be imagined that Adolf Hitler’s Nazis were the originators of anti-Semitism.

THE METHOD OF INTRIGUE

A Spanish merchantman, beached on a Japanese coast years ago, was asked to explain some of his maps and charts. To intimidate the



**Pope Clement XIV. Poisoned
After Suppressing the Jesuits.**

authorities, the Spaniards had produced them to show the extent and power of the Spanish crown. Jesuits were already firmly entrenched in that land. When asked by the Japanese how their king could subjugate so many territories, they replied, "Our rulers begin by sending priests to those countries they intend conquering. When the priests have conquered some of the people, our soldiers join them to bring the whole country under the power of Spain." When this reached the higher authorities, Jesuits were forbidden to preach and the "christians" were ordered to revert to the religion of their ancestors.¹⁴

THE ALLEGED JESUIT OATH

On top of these pertinent determinative issues we read the reputed Jesuit Oath:

"I, _____, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred hosts of heaven, and to you my ghostly father, I do declare from my heart, without mental reservation, that the Pope is Christ's Vicar General and is the true and only head of the universal Church throughout the earth, and that by virtue of the keys of binding and loosing given to His Holiness by Jesus Christ he hath power to depose heretical kings, princes, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the now pretended authority and Church in England and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

"I do renounce and disown any allegiance as due to any heretical king, prince or state, named Protestant, or obedience to any of the inferior magistrates or officers.

"I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and devise all or any of His Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrines, and to destroy all their pretended

power, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest to keep secret and private all her agents' counsels as they entrust me, and not to divulge directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any one of this covenant.

"All of which, I _____, do swear by the blessed Trinity, and blessed sacrament which I am about to receive, to perform, on my part to keep inviolably; and do call on all the heavenly and glorious host of heaven to witness my real intensions to keep this my oath. In testimony whereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal in the face of this holy covenant."¹⁵

CHURCH AND STATE

A candidate for the United States' presidency in 1928¹⁶, a loyal, obedient Roman Catholic churchman, published his "Smith's Credo", wherein he declared he believed in the "American doctrine of the absolute separation of church and state." A former Jesuit priest criticized the assertion:

"Smith's Credo reassured the American non-Catholics and silenced for the time being the taunt of 'divided allegiance' that has so long been uttered against Catholics. But Smith's Credo did not solve the terrible dilemma of American Catholics. It was impotent to wipe out the papal decrees and encyclicals which established as Roman Catholic doctrine the desirability of the union of church and state. In point of fact, Smith's Credo was heresy. Objectively at least, it was a trick to deceive the American people into a false conception of Catholic doctrine on the relationship that ought to exist between church and state."¹⁷

PERSECUTION FOR HERESY

What of the Society of Jesus and the right to persecute, even slay for heresy? Their writings abound with approval on behalf of the "truth" as they understand it.

"A Catholic state could logically tolerate only such religious ac-

tivities as were confined to the members of the dissenting group. It could not permit non-Catholics to carry out a general propaganda nor accord their organizations certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxes . . . But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient.”¹⁸

Hence, the Roman Catholic Church is seen as having supremacy over government. If the Romanists get a working control of a nation, they can change a constitution and outlaw all who refuse to follow the traditions and dogmas of the Papacy. The theme of the Jesuit is that of no recognition of right, more of contempt than respect, for any religious concept or practice not Roman Catholic.

Furthermore, a Roman Catholic state should protect people of the “true faith” from the “evil” of “false doctrine” propagated by any other religion. This is definitely the assertion of the Jesuit Order.

“The fact that the individual may in good faith think that his false religion is true, gives him no more right to propagate it than the sincerity of the anarchist entitled him to advocate his abominable political theories in his own country.”¹⁹

The Jesuits even claim the Roman Catholic Church has the right to kill when they say:

“The Catholic Church has the right and duty to kill heretics because it is by fire and sword that heresy can be extirpated. Mere excommunication is derided by the heretics. If they are imprisoned or exiled they corrupt others. The only resource is to put them to death. Repentance cannot be allowed to save them, just as repentance is not allowed to save civil criminals; for the highest good of the church is the unity of the faith, and this cannot be preserved unless heretics are put to death.”²⁰

“ . . . We must say that material force is rightly employed to protect religion, to coerce those who disturb it and, generally speaking, to remove those things which impede our spiritual aim; nay, that force may have no more noble use than this.”²¹

This principle was blantly reasserted in 1938 in the United States:

“Heresy is an awful crime . . . and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has the right to punish treason with death, the principle is the

same that concedes to the spiritual authority over the arch-traitor to truth and divine revelation . . . a perfect society has the right to its existence . . . and the power of capital punishment is acknowledged for a perfect society. Now, . . . the Roman Catholic Church is a perfect society, and as such has the right and power to take means to safeguard its existence.”²²

THE JESUITS AND EDUCATION

Through the school systems, where the Society of Jesus concentrates so much of its energies, the Jesuits have been enabled time and time again to infiltrate governments with the premise that what is good for the Vatican is good for any and all nations of the earth, and their much vaunted principle that “the end justifies the means . . .”²³

All means are good if they conduct to the end in view.²⁴

Particularly is this obvious in the civil services, in newspaper editorials, state and foreign departments of Canada, Britain, the United States, and indeed all nations where Jesuitism has been granted a free hand in their order of “Separate Schools”, or the right to supervise and control the public schools.

The Jesuits’ arrogant claim to support for confessional schools (intent on doctrination and propagation) is appalling:

“The state owes to the church positive and direct assistance . . . it is its duty, for instance, to place its legislation in harmony with . . . ecclesiastical laws; to sanction, as far as circumstances demand and permit, the laws of the church, by enforcing temporal penalties upon their transgressors; to provide, if necessary, for the support of divine worship.”²⁵

“ . . . It follows that neither the individual citizen, nor the government can lawfully impose obstacles to this exclusive right of the Catholic Church.”²⁶

An American Bishop writes of the source of these two quotations:

“ . . . I recommend in a very special manner to the reverend clergy, teachers in our Catholic institutions, and advanced pupils in our colleges and academies. It contains a very able and complete exposition of the doctrines of the Catholic religion.”²⁷

This means that the law of Canada, the United States, or any other nation for that matter, should be framed so as to be in agreement with

the Vatican's ecclesiastical or canon laws, and that the state concerned, which does not comply, is to be the object of any sort of influence, to bring the desired changes about!

TOLERATION?

An appalling philosophy spells out the horror of the faithful Jesuit toward the whole idea of freedom of religion. What of tolerance toward any other religion? What of toleration toward "non-Catholics"?

"The Roman Church, convinced through its divine prerogatives of being the only true church must demand the right of freedom for herself alone because such a right can only be possessed by truth, never by error. As to other religions, the church will require that by legitimate means they shall not be allowed to propagate false doctrines. . . . In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this, the church does not renounce her thesis which remains, the most imperative of her laws, but merely adapts herself to 'de facto' conditions, which must be taken into account in practical affairs The Roman Catholic Church cannot blush for her own want of tolerance as she asserts it in principle and applies it in practice²⁸."

The eminent British historian and statesman, Thomas Babington Macaulay, said regarding the Jesuits: "The . . . spirit which made the Jesuit regardless of his ease, of his liberty, and of his life, made him also regardless of truth and mercy. No means which could promote the interest of his Order seemed to him unlawful In the most atrocious plots recorded in history his agency could be distinctly traced He was in some countries the most dangerous enemy of freedom²⁹."

John Adams wrote Thomas Jefferson about Pope Pius VII's reinstatement of Jesuits repressed by Pope Clement XIV³⁰: "My history of the Jesuits is not eloquently written, but it is supported by unquestionable authorities, is very particular and very horrible. Their restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death I do not like the appearance of the Jesuits. If ever there were a body of men who merited damnation on earth and in hell, it is this society of Loyola's."³¹

Before Abraham Lincoln was assassinated he focused attention on the real cause of the Southern Confederacy: "The true motive power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits . . . the confessional boxes of Rome . . . it is to popery that we owe this terrible civil war."

INFILTRATE TO CONQUER!

In England, the situation at the time of Bloody Mary (1553-1558), was extremely favourable to the Society of Jesus, and even after her death and the accession of Elizabeth I, it could hope, for a while at least, to bring England back under the jurisdiction of the Holy See.³²

The history of the Jesuits in Ireland admits to constant interference in the politics of that troubled land. "When Elizabeth came to the throne in 1558, Ireland was still serenely Catholic and England fifty per cent Catholic . . . In 1542 already, Salmeron and Broet had been sent by the pope to survey Ireland."³³

Seminaries had been created under Jesuit direction in Douai, Pont-a-Mousson, Rheims and Rome, with a view to training English, Irish and Scottish missionaries under the leadership of men like "Fathers" Edmund Campion, John Savage and John Ballard. For years these men plotted from the comparative safety of the continent to bring about Elizabeth's death by any means, place Mary Queen of Scots upon England's throne, and bring the "rebellious" nation back to the Roman obedience.

A treaty was signed, February 15th, 1580, in Rome between Pope Gregory and the ambassadors of Spain and Tuscany. England was to be invaded and her Protestantism destroyed. Of the 36,000 men agreed upon, the Pope promised 11,000 infantry and cavalymen. Following Elizabeth's assassination, and the murder of her ministers, "His Holiness" as "Sovereign Lord of the Island" would "grant power to the Catholic nobles "to elect a Catholic lord" who would be declared king to render obedience to the Apostolic See, as other Catholic kings had done before the time of the "last Henry."³⁴

We cannot read Elizabethan history intelligently and ignore at the same time the clandestine, avowed purposes of the Society of Jesus. From their own writings they stand condemned as an organized group

of subversives who “have never conceived of European politics as anything but a war of religion.”³⁵

The Jesuit stands self-condemned on the following grounds:

Implicit obedience to the Order’s general right or wrong; ignoring his own conscience and conviction:

“The Order is always right”; including the good and bad, uncouth and refined, scholarly and ignorant, to achieve its aims;

Defeat Protestantism in any area of conflict; overcome by any means the Order’s interpretation of “heresy” and “heretics”; infiltrate state and government offices to accomplish objectives; slay, if necessary, when ordered, any hinderer of “truth”; control, wherever and whenever possible, the education of youth; demand state support even for anti-governmental activity;

Oppose everywhere the “prideful spirit of free investigation”; deny any Jewish blood entry into the Order (long before Hitler’s dream); intimidate authorities everywhere possible; pretend “conversion” to infiltrate “heretical” groups; pledge one’s self always to Order secrecy; always hinder any idea of the separation of church and state;

Insist on the right to ever persecute “heretics”; insist on the right even to slay “heretics”; coercion wherever and whenever deemed necessary; practice the maxim ever: “The end justifies the means”;

Oppose the “crime” of propagating Protestantism or other “heresies”; change constitutions wherever possible to statements favourable to Catholics and unfavourable to non-Catholics; demand tolerance from others — deny tolerance to others; plot the downfall and deaths of “heretics” in authority; and bless the assassin’s bullet, knife or poison chalice.

It is impossible to read Elizabethan history except in the context of an army of Jesuits, masters of deceit, treachery, treason, infiltration, subversion, assassination, insurrection, civil war and coercion, plotting for the good of the papacy, and the defeat of all the pope’s foes anywhere in the world.

With this background of the Jesuits, we are better prepared to review the reign of Queen Mary I (Bloody Mary), and the repeated attempts to destroy Elizabeth and place Mary Queen of Scots or any other “approved” Roman Catholic on the Throne of England — anything to bring Britain under the jurisdiction of Rome!

It will be our concern throughout this study to review the record and place the blame for various "plots" against Elizabeth and the people of England. We believe it to be long overdue, and invite the reader to further examine available evidence before closing the book.

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Chapter Two

Reign of Bloody Mary

*"Careless seems the great Avenger,
Hist'ry's pages but record,
One death-grapple in the darkness
'Twixt old systems and the word;
Truth forever on the scaffold?
Wrong forever on the throne?
Yet the scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."*¹

"Until the reign of Henry VIII there lay beneath the quarrels of nobility, the conflicts between the ruling house of England and the church, between the ruling classes and the people, a certain broad unit of acceptance. The evils and the sorrows of the medieval ages had lasted so long that they seemed to be the inseparable conditions of existence in a world of woe. No one had remedies or even consolations to propose.

"With the Reformation there came a new influence cutting to the very roots of English life, stirring the souls of all classes to action or resistance, and raising standards for which great and small alike were prepared to suffer or inflict the worst extremities.

"The old framework, which in spite of its many jars, had held together for centuries, was now torn by a division in which all other antagonisms of class and interest were henceforward to be ranged and ruled. Hitherto, amid their quarrels and tribulations, there had been one people and one system. Henceforward, for many generations to come, not only England, but all the countries of Europe were to range themselves for or against the Protestant Reformation.

“The violence of this convulsion can hardly be measured by us to-day, and it followed in England a less destructive course than in Germany or France. This was because the issue came to a head at a comparatively early stage, and under the strong government of the House of Tudor. Nevertheless the doctrinal revolution enforced by Cranmer under Edward VI, and the counter-revolution of Gardiner, Pole, and their assistance under Mary, exposed the agitated English people in one single decade to a frightful oscillation. Here were the citizens, the peasants, the whole mass of living beings who composed the nation, ordered in the name of King Edward VI to march along one path of salvation, and under Queen Mary to march back again in the opposite direction; and all who would not move on the first order or turn on the second, must prove their convictions, if necessary, at the gibbet or the stake.

“This was a new England imposed on the old England; thus did old England, in terrible counterstroke resume a fleeting sway; and from all the agony there was to emerge under Queen Elizabeth a compromise between the old and the new, which, though it did not abate their warfare, so far confined its fury that it could not prove mortal to the unity and continuity of national society².”

During the last illness of the Christian reformer, young King Edward VI, during the summer of 1553, Mary was in Hertfordshire, and learning of her brother's death, she passed through Suffolk on the way to London. From Kenninghall in Norfolk, she sent letters to the Council in London, claiming the crown.

Unperturbed by the illfated, twelve-day reign of Queen Jane, Mary made a brief stay at Framlingham Castle in Suffolk, where she received the support of many influential people.

Mary Tudor was 36 years of age at the outset of her reign, her training and education from early years, undertaken by her mother. Mary had lived in England, but had thoroughly imbibed the religion of Spain, whence had come some of her tutors.

A party in Suffolk, fearful of her religion, and before espousing her cause, wanted Mary's assurance that the religious reforms brought in during Edward's reign, would be continued. The new Queen assured them that “no man would suffer because of his faith”, and she would be satisfied if she were allowed to practice her own religion

unmolested. These lying words gained her essential Protestant support on her way to the Throne of England.

Surely it was apparent what was to be expected! Young King Edward's body was buried from a service conducted at Mary's command by Archbishop of Canterbury Thomas Cranmer. The New Queen's lack of interest arose less from lack of affection for her brother, than from her reluctance to consent to a Protestant ceremony. It had been pointed out to her that as Edward had lived a heretic, and died a heretic, he was not entitled to the Roman rite, and must be interred a heretic!

Mary refused to attend Edward's Protestant service in Westminster Abbey, but arranged, that at the same time of the service, a requiem mass should be sung for his soul in the Tower Chapel which she and her court attended and was directed by the soon-to-be-acknowledged Archbishop of Canterbury.

No sooner was she firm in her seat, than she repeated the concession already made in an artful proclamation, with the ominous addition "until such time as further order by common assent may be taken therein." Accordingly, Suffolk was soon to see the faggot lighted within its borders, and men and women baptized with fire³.

Mary's message to the Pope went even before she accepted the throne, July 17th, 1553, feeling it necessary she must immediately inform the "Sancta Papa" of her accession, seeking the papal pardon as the nation had been excommunicate since Henry VIII, and assuring the pope of her own obedience and of England's soon return to the papal jurisdiction. The message included: "I am your faithful daughter and England has returned to the Roman obedience."⁴

Mary expressed great alarm lest the "holy oil" to be used for the coronation was no longer acceptable, through the previous ruling of excommunication, and besought assistance for a fresh supply that had been "blessed", from Flanders. The Coronation took place October 1st in Westminster Abbey, the "holy oil" arriving in time for the ceremony.

A number of influential churchmen had never agreed to be part of the Reformation, many of them disgusted at what they considered unworthy acts by the most extreme of the reformers, and the great body of the nation was either tired of sudden changes forced by the whim of a new sovereign, or were completely indifferent to the en-

tire matter. Thus, the Queen and a few bold Roman Catholics were able to overcome major feeling and to induce Parliament to agree to restore the old powers of the papacy in England.

Cardinal Pole, an Englishman, had been exiled on account of his opposition to Henry VIII, as well as his anti-Reformation activity. He had, from Italy, helped to stir up at least two rebellions to hinder Henry and to prevent Edward VI from succeeding his father; to crown Mary instead. This disloyal Englishman, but loyal Romanist, was sent back to England as a special ambassador from the Pope of Rome.

Pole delighted himself in what must be the blackest day of humiliation and disgrace imposed upon the Parliament of England, when the two Houses, for themselves, and "in the name of all the people", asked to be forgiven for their disobedience and rebellion against the Pope, and promised to repeal all Acts they had passed against the papal authority.

Then the Spanish King, Mary, the lords, and the House of Commons, bent on their knees to receive "forgiveness and absolution" from Legate Pole, in the name of the Pope of Rome. Thus the entire population of England was committed by their Queen and the King of Spain, to surrender their own sovereignty and swear allegiance to a foreign usurper, the Pope of Rome.

Parliament, after this, passed a Great Act, repealing sixteen Acts of former parliaments, all being laws antagonistic to the Roman Church since 1529, and restored the papal hierarchical system almost in its old form.

This was one thing! It was entirely another to expect every one to believe as had been believed in earlier times. The Bible, the great proclaimer of "liberty to the captives", was being read more and more by the English people in their own language.

For that matter, the Reformation in England was not the result of some great personality at work. England had no Martin Luther as had Germany, but in England the reforms were the result of people reading the Bible for themselves, and discovering the fact that Jesus Christ was the true and only Head of the church; that men were saved by grace through faith; that the Mass was indeed a dangerous deceit and blasphemous fable; that there was an infallible authority to be found in the Bible, God's Word, and that there was such a thing as

the priesthood of all believers. This was the secret of renewal in England!

However anxious Mary and the minority of the people in authority might have been to return totally to the papal obedience, there were many in all classes of society convinced that the antichrist system was Roman Catholicism, and were now convinced and earnest Protestants. For them there could be no turning back. For some time there was little interference with these, though Archbishop Cranmer, Bishops Latimer, Ridley and Hooper, and other leaders who did not voluntarily go into exile, remained in prison.

Within twenty-four hours of mounting the Throne of England, "Mary made it clear to all that, as soon as it could be possibly achieved and by whatever means she thought best, everything of the reformers and the Reformation would be torn up, root and branch. During her five year reign, more than three hundred of the nation's best, men and women of character and refinement, suffered death for their Protestantism, multitudes being put to torture and prolonged imprisonment⁵.

Other Tudors inherited Henry VIII's abilities, but not Mary. She had, however, inherited the Tudor determination, singlemindedness, and devotion to country. Unfortunately she was a poor judge of what was best for the people, dominated as she was by Roman thought from her earliest years. Mary's one sincere aim was to save her realm from mortal sin and to return England into full communion with the Roman Catholic faith. This end she pursued consistently, passionately, and with all the means at her disposal, with the fervour of a fanatic.

Part of Mary's scheme for the restoration of Catholicism involved marriage to a Catholic prince. Henry's desire for an heir had begun the English Reformation. To undo this, his daughter Mary, also must have an heir, to prevent the succession of her Protestant sister Elizabeth. Against the advice of her councillors, against the opinion of Parliament, and in the teeth of the hostility of her people, Mary was determined to pursue her avowed alliance by marriage with Catholic Spain.

At the time of the death of Archbishop Gardiner of Canterbury, the obvious successor was found in the powerful Reginald Pole, fully reinstated into English life and ready to carry out to the full Mary's wishes. This passionate representative of the pope was not only a prince of the church, but practically a prince "of the blood, a second cousin

of the Queen . . . indeed a zealous and austere Catholic . . . and now came as Legate to take his place with Renard in the intimate counsels of the Queen to enforce to conversion of the whole land⁶."

Philip of Spain was a fanatical Romanist before all else! From a child he had been nurtured on the idea that Martin Luther, in league with the devil, had imposed his evil imaginings on the people of Europe, and his heresies must be removed from the earth. Philip had vowed the centuries to come would remember him for his service to the Church of Rome. His destiny was not to look for happiness, but to purge the world of heresy. That must be his greatest joy! It was his duty to inflict cruel sufferings in order to force a forsaking of heresy. If not, the heretic must die for his Protestantism. The royal groom's dedication was not for the glory of Philip, nor the love of power. He saw himself as a junior vicar of God in the battle against evil. He would, he said, fetch the wood to burn the heretic if he were his own son!

When appealed to for tolerance, his response indeed was: Tolerance? Kindness? I have sworn that I will set up the Inquisition all over the world, believing I am the chosen instrument of God to root out heresy everywhere.

This was the Spanish prince, soon to be King Philip II of Spain, and also, with Mary Tudor, the King of England — a regent dedicated to his church. England — even his own Spain — must come after Holy Mother Church!



ARCHBISHOP
THOMAS CRANMER

Queen Mary married Philip II, July 20th, 1554. During succeeding years, England was to know the humiliation of belonging to Madrid and the papacy, and of being powerless to remedy her predicament. Yet, during those very years, in the agony and fortitude of her martyrdoms, she forged the weapons of her ultimate deliverance⁷.

It was at the time of her marriage that Mary began her relentless campaign against English Protestants. In November, what was said to be a Parliament of a "wise, grave and catholic sort", brought into being an "Act for the Renewing of the Three Statutes for the Punishment of Heresies", wherein it was specified:

"Every article, branch and sentence contained in the . . . several acts and every one of them, shall from the 20th day of January next coming be revived and be in full force, strength and effect, to all intents, constructions and purposes⁸."

These were the bitterest of years! Mary's Parliament re-enacted all the old laws for the burning of heretics under which the Lollards had suffered, and re-established the church courts. The sad work began! Many prominent Protestants who had lain in prison were tried before church officials, and, when they refused to give up their beliefs, were handed over to the sheriffs or town officials to be burned at the stake. There were few cases of recantation. Most of those who were tried persisted in their beliefs and the law was carried out.

Archbishop Thomas Cranmer's day of reckoning came with the official parliamentary action binding England to the Bishop of Rome.

A man of delicate, shrinking physical nature, of hesitating and over-cautious habits of mind, broken and wearied by long imprisonment and the long drawn-out strife of opinions and apparent conflict of duties, Cranmer surrendered to the demands of his persecutors. He was excommunicated as an heretic, condemned to death, and kept in prison where, wearied after three years of incarceration, in extreme illness and weakness, in fear of the dreadful death by burning awaiting his refusal, the former archbishop signed several recantations, acknowledging once again the authority and sovereignty of the Bishop of Rome.

One of the recantations read:

"Forasmuch as the King's and Queen's Majesties by consent of their Parliament have received the pope's authority within this realm, I am content to submit myself to their laws herein and to take the pope

for the chief head of this Church of England, so far as God's laws and the laws and customs of this realm will permit⁹."

Copies were spread throughout the land, but Queen Mary and Cardinal Pole were adamant in their determination that Cranmer should be disgraced, punished and humbled to the utmost, and finally be burned at the stake, notwithstanding what he had signed. This determination was kept from him. He discovered in his heart that his recantations were of little use in obtaining liberty, but, alas, he had also signed away the peace and joy previously experienced to sustain him.

Cranmer was commanded to declare his recantation in public to which he said, "I will do it, and with good will." He was to state his submission to the Roman authority in a service at the Oxford Church of St. Mary, thus disgracing the entire reform movement.

Knowing his burning was sure, recantation or not, Cranmer altered his purpose, for on the day appointed the deposed Archbishop repudiated the pope and his pretended authority:

" . . . And now I come to the great things which so much troubled my conscience, more than anything that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth, which I now renounce and refuse . . . forasmuch as my hand offended, writing contrary to my heart, my hand shall be the first burned . . . as for the pope, I confess him, as Christ's enemy and antichrist, with all of his false doctrine."

Thus Thomas Cranmer, Archbishop and confidante of four sovereigns, recorded for all history his total repudiation of the entire anti-christian papal system.

As he repeated this final repudiation, there was a great hubbub in the church, and a priest shouted, "Stop the heretic's mouth!" So Cranmer was hurried away to the place of execution.

Burning at the stake, with left hand and eyes raised toward heaven, Cranmer plunged his right hand (which had written his denials of his Lord and God's people) into the flames, holding it there steadily, often repeating, "Oh, that unworthy hand! Oh, that unworthy hand!" This went on for as long as his voice would permit, using also the words of Stephen, "Lord Jesus, receive my spirit!"

Thus Thomas Cranmer, loyal king's man, friend of the reformers, major framer of the Book of Common Prayer, repudiated the denial of Christ wrought from him in weakness, and went to be with his

Lord and Saviour. Like Peter he had denied his Lord, and likewise he was restored, forgiven and blessed of God, Who received this 16th century martyr.

The scenes of public execution of heretics by fire became only too common. More were put to death in two years than in the preceding 150 years during which the heresy laws had been in existence. Over three hundred altogether were thus martyred, while hundreds more lay suffering in the miserable prisons of the time.

It was the earlier burnings viewed by the public that caused a Roman Catholic, Philip's ambassador to Britain, adviser to both Mary and Philip, to express his alarm in a letter:

"February 5, 1555.

"From Renard to Philip:

"Sire: the people of this town of London are murmuring about the cruel enforcement of the recent acts of Parliament on heresy which has now begun, as shown publicly when a certain Rogers was burned . . . Some of the onlookers wept, others prayed God to give them strength, perseverance and patience to bear the pain and not to recant, others gathered the ashes and bones and wrapped them up in paper to preserve them, yet others threatening the bishops. The haste with which the bishops have proceeded in this manner may well cause a revolt.

"Although it may seem necessary to apply exemplary punishment during your Majesty's presence here and under your authority, and to do so before winter is over to intimidate others, I do not think it well that your Majesty should allow further executions to take place unless the reasons are overwhelmingly strong and the offences committed have been so scandalous as to render this course justified in the eyes of the people.

"I wish your Majesty would be wise to show firmness and to tell the bishops that they are not to proceed to such lengths without having first consulted you and the Queen. Otherwise, I foresee that the people may be indisposed, although hitherto they have proved peaceable enough and well disposed toward your Majesty. If this were to happen, which God forbid, and if the people got the upper hand, not only would the cause of religion be again menaced, but the persons of your Majesty and the Queen might be in peril.

"Your Majesty will also consider that the lady Elizabeth has her

supporters, and that there are Englishmen who do not love foreigners. The nobility shows an altered countenance. The bishops have their enemies, and so has the Chancellor his. All these people grasp every occasion, especially with the approach of spring.

“Your Majesty might inform the bishops that there are other means of chastising the obstinate, at this early stage; such as secret executions, banishment and imprisonment.

“The watchword should be secure, ‘caute et lente festinare’. Indeed it is urgent to act in this sense, for I hear that the bishops intend to continue executions, and that other heretics are to be burnt this week, both in London and in the country.”¹⁰

So Philip and Mary were warned against the haste which immediately manifested itself, in the couple’s intense desire to eliminate from the kingdom any hint of opposition to the papal obedience!

Mary has ever been odious in the minds “of a Protestant people as the ‘Bloody Mary’ who martyred her noblest subjects. Generations of Scots and English people in childhood learned the sombre tale of their sacrifice from ‘Foxe’s Book of Martyrs’ with some of its gruesome illustrations. By continental standards the number of deaths was not high. By English standards it was unprecedented! It is true that Henry VIII had been prepared to execute in cold blood any who stood in his way; it is also true that Elizabeth was to put to death an average of three traitors per year; but Mary’s record of ninety burnings a year has left an indelible mark upon British history.”¹¹

Viewing from this distance the violent record of Mary Tudor, no wonder the Church of England’s Litany prayed: “From the tyranny of the Bishop of Rome and all his detestable enormities: good God, deliver us.”

For the four persecuting years, upon Mary and other papal influence, the entire blame must lie. The rate of martyrdom was maintained until about 400 had died by the end of the bloody reign; people like Cranmer, Hooper, Latimer, Ridley; women, men, boys, aged, blind, artisans; the flower of the Protestants who had not fled to Europe.

One of the Scottish exiles was John Knox, who, from Geneva, denounced Mary Tudor, the wicked Queen, as “Jezebel” and predicted the “day of vengeance (was) already appointed in the council of the Eternal.”¹²

In Mary's eyes, if not her subjects, the pope had been restored to his rightful place as head of the English Catholic Church. So far as statutes could make it, the Protestant faith in England was dead! But for others faith was a matter of deep conviction, principles sincerely held and steadfastly adhered to. For these men and women, Mary's only answer was the stake.¹³

What a list of heroes, "of whom the world was not worthy" (Hebrews 11:38) is included in the annals of the history of such Englishmen! They include high and low, aged and youths, healthy as well as afflicted, even the blind, who loved Christ "even unto death." Well might we honour this

" . . . noble army, men and boys,
The matron and the maid, (who)
Around the Saviour's throne rejoice
In robes of light arrayed!
They climbed the steep ascent to heaven
Through peril, toil and pain;
Oh, God, to us may grace be giv'n
To follow in their train¹⁴."

The heavenly honour roll might read like this:

Lawrence Saunders, Protestant clergyman, arrested while reading the scriptures to his congregation, and put to death by fire, October 15, 1554.¹⁵

Bishop of Gloucester Dr. Hooper, after languishing in Newgate Prison, brought to the seat of his bishopric for martyrdom, February 7, 1555.¹⁶

William Hunter, silk weaver's apprentice, 19 years old, having told Bishop Bonner, "My lord, if you cannot persuade my conscience from Scripture, I cannot turn from God for the love of Christ"; assuring his mother, "For a little pain I shall receive a crown of life, and may you not be glad for that"; to his father said, "Be of good comfort, Father, we shall meet again when we shall rejoice together"; insisting to his brother, "I am not afraid"; prayed while burning, "Son of God, shine upon me", and saw the clouds disperse, and the sun fall on his face, as he died in triumph.¹⁷

Robert Farrar, Bishop of St. David's (Wales), "as a sign of com-

plete victory over his enemies”, as he had assured his people, stood motionless in the flames for his Protestantism at Carmarthen, March 30, 1555.¹⁸

William Flower, a converted priest, was burned as “an heretic” in St. Margaret’s Churchyard, Westminster, April 20, 1555.¹⁹



Latimer exhorting Ridley to “play the man . . .”

Robert Samuel, clergyman, who with John Newman, died by fire August 31, 1555, standing “not to mine own opinion, but to the Scriptures of God — nothing but the Scriptures!”²⁰

Bishop Ridley and Latimer, died at the stake in Oxford, October 16, 1555. The words of encouragement spoken to him by his fellow-sufferer, to this day lacking nothing of their first power to thrill and quicken anew to flaming devotion every disciple of the gospel: “Be of good comfort, Master Ridley, and play the man. We shall, this day, light such a candle, by God’s grace, in England, as I trust shall



BISHOP RIDLEY

never be put out!” The fires of the martyrs’ agony endured only for moments, but their candle was illuminated and shall illumine the centuries until the day of judgment.²¹

Five Protestants, January 31, 1556, bound together, died by fire at Canterbury, singing until death silenced them.²²

Catharine Hut, Joan Horns, Elizabeth Thakvel, died by burning at Smithfield by refusing to worship the sacred wafer, May 16, 1556.²³

Julius Palmer, Protestant minister, Thomas Askin and John Guin, died at the same stake, in Oxford. The three men continued in prayer for strength until death put an end to their sufferings, July 15, 1556.²⁴

Blind from birth, Joan Waste, Derby, died by fire for her Protestantism on the outskirts of her city, unable to worship in the company of those who regarded communion bread as Christ physically present and to be worshiped, August 1, 1556.²⁵

Mrs. Bender, delivered as a Protestant by her reformer-hating husband Edward, was arrested, January 22, 1557, to die at the stake after five months in prison, refusing to be “seduced from God’s truth,”²⁶

Mr. and Mrs. James Astoo, with two others, burned to death in London, September 17, 1557, refusing to worship “where there were images, as the Word of God was their guide in such things.”²⁷

Weaver’s wife, Cicely Ormes, believing she was saved “by the death and passion of Christ” was burned at Norwich, September 23, 1557²⁸.

Following torture, Cuthbert Symson, Hugh Foxe and John Devinish were condemned to the flames, March 19, 1558, refusing to accept articles of faith Bishop Bonner was not able to support from the Bible²⁹.

William Seaman, Thomas Carman and Thomas Hudson died by fire at Norwich, May 19, 1558. When Hudson was asked if he would



HUGH LATIMER

consider returning to the Church of Rome, he replied with vigour, “The Lord forbid! I’d rather die a thousand deaths than recant.”³⁰

Seven Protestants were committed to Newgate Prison, June 16, 1558. To obtain their release it was required that they "hear mass", but this was idolatry and they refused. They were put to death later in the month.³¹

"And what more shall I say? For the time would fail me to tell" of James Abbes, and of Ryan Bernard (labourer), and of Adam Foster (husbandman), and of Thomas Spurdance (servant of the Queen), and of John Cooke "sawyer", and of Robert Miles (shearman), and of Alexander Lane (wheelwright), and of John and Henry David, and of Philip Humphrey, and of Dr. Rowland Taylor (great preacher!), and of John Noyes (shoemaker), and of Robert Small (minister), and of William Allen, and of John Laurance, and of Rose Allen (girl of twenty years), and of Simon Miller (merchant), and of Thomas Cobb, and of John Hullier³², "who through faith subdued kingdoms, wrought righteousness, obtained promises . . . obtained a better resurrection . . . obtained a good report through faith" (Hebrews 11: 32-40).

Thus prevailed for five years the faggot, the torture rack and the stake!

The basic issues the martyrs felt so vital, were the doctrinal standards of Romanism: the dogma of papal supremacy, and that of transubstantiation. Those and other principles of faith were the cause of countless thousands of deaths of Protestants who resisted them with their blood!

Rome still holds those doctrines as tenaciously as when her Inquisitors plied the rack and thumbscrew, burning Protestant martyrs at a thousand fires across Europe. She is "semper aedem" (always the same).

What a tragedy that we should fail to grasp in our day the importance of the issues for which men and women gave themselves to the martyrs' fire!

And, oh, the utter folly of the persecutors of God's very own, who assume they can slay with impunity, and that they are the victors when a martyr breathes his last in the battle for truth!

It was in vain that Rome endeavoured to burn out the Protestant faith from the world, as the fierce bigotry of Queen Mary, Philip, Bonner and Pole, hastened the work of persecution! Every death at the stake won hundreds to the cause of the victims! The steady faith of the martyrs shook the papal edifice to its foundation and their heroic

confession of Christ and His truth still stirs the hearts of men!

With the approach of November, 1558, the shadows of death gathered around the Queen. The five year reign, opening with no small degree of popularity, drew quickly to a close, amidst misery, with discontent at home, failure and disgrace abroad.

Mary Tudor was dying — going to the grave, her name associated with the burning of some four hundred martyrs, and many others in prison or in exile, suffering for their faith. The prophecy of her supporter and adviser, Simon Renard, was being fulfilled.

On top of the persecution, England was dragged into war with France, and in the course of that struggle England's last outpost on the continent fell.

The humiliating loss of Calais was the last straw, and weighed heavily upon Mary's heart. To her, it was the crowning misfortune of her



ROBERT FERRAR

reign. A few months after the fall of the French port, Mary died, saying they would find the words "Philip" and "Calais" written upon her heart, passing away in the full knowledge that she had failed in the mission to which she had dedicated her reign. Most bitter was Mary's failure to conceive an heir. All the suffering, all the humiliation and all the unpopularity went for nothing should there be no heir to carry on the work shared by her and Philip of Spain. It was a disappointed, utterly failed, and bitter woman who died November 17th,

1558. No one mourned her passing. Instead church bells rang out in rejoicing as the news of Mary's death spread.³³

Castellio had rebuked John Calvin: "to burn a man alive does not defend doctrine, but slays the man." Like the Inquisition, and like Alva's "Council of Blood," the fires of Smithfield had nourished the "heresies" which the burning faggots sought to destroy.

The popular reaction against the Smithfield fires, and the accession in 1558 of Anne Boleyn's daughter, Elizabeth, enrolled England permanently among the nations that rejected Rome.³⁴

A few hours after Mary's death, Cardinal Pole, arch-enemy of the Reformation, died at Lambeth. The reign of terror was over and the nation rejoiced at the prospect of tranquility!

Mary possessed few qualities either estimable or amiable, and her person was as little engaging as her behaviour and address. Obstina-



JOHN HOOPER

cy, bigotry, violence, cruelty, malignity, revenge, tyranny; every circumstance of her character took a tincture from her bad temper and narrow understanding.³⁵

Mary's "short reign was decisive in the history of the English Church; it proved that persecution for conscience' sake, was alien to the English, and was hated by them as the business of priests and foreigners. After her day no Englishman was burned for his religion.

Both Catholics and Puritans would die for their beliefs, but always the charge was that of treason against the state.”³⁶

All were agreed in recognizing that Mary’s sincere, consistent effort, were those of a devout Roman Catholic, and “daughter” of the pope, designed to bring back England to the Roman obedience. No one challenges her sincerity! To her, the persecution was right and warranted. Her years of training from Roman Catholic tutors bore fruit in the four bloody years — and what bitter fruit!

England was later than some of the continental nations to embrace the reformed faith, but even in this, our sovereign Lord was overruling. It was in the 16th century that the French Protestantism had been trampled down and Germany had lost much of her strength. The prison and the scaffold had thinned and wasted the Protestant forces in the other countries. Philip of Spain had amassed all his powers to crush with a mighty blow the faith of the reformers in the Netherlands. It was then that England joined the struggle, and, under God’s blessing, during the reign of Elizabeth I, held back the advancing hordes of the papacy and England became an asylum for all those of other lands who sought refuge from the tyranny of Rome!

This, in turn, explains the reason for the dastardly cunning and plots to defeat the reforms in England during Elizabeth’s reign. No truly honest appraiser of the situation can fail to note the extreme importance of the memory of “Bloody Mary” with those of a Protestant persuasion, and the desire for Rome to avenge herself upon those recognized leaders of liberty the world over!

This was why Protestants like Burghley and Walsingham were sure they had every reason to resist to the limit, any attempt to replace England’s freedom with another chapter of Roman aggression! The English could never have forgotten, had not history been rewritten, so that school books of our day have gradually altered the picture, replacing the papal scowl with the mask of a benign smile!

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Chapter Three

Elizabeth Anathematized

As a young princess of honour, very close to her brother Edward VI, Elizabeth was early seen as a pattern for highborn English ladies, shunning the extremely decorated apparel of those women of her own age in aristocratic families. She adopted a severely plain style of dress, which suited her admirably. Even with a highly favoured copying of French fashions aroused, Elizabeth preferred what was described as “maidenly apparel.”

Jane Grey received a mouth-watering present from Mary of Guise, a dress of “tinsel cloth of gold and velvet, laid on with parchment lace of gold” and asked, “What shall I do with it?”

One of her surprised ladies said, “Wear it!”

“Nay”, said Lady Jane, “that were a shame to follow my lady Mary against God’s word, and leave my lady Elizabeth, which followeth God’s word.”

Elizabeth, in security, as a young lady, had established a remarkable sense of decorum, simplicity and leadership of life, long before even her half-sister Mary came to the throne.

That the Roman Catholic population should be so small following the concerted efforts of Mary to which the English people had been subjected by fire and bloodshed, shows the attempt of Mary Tudor to convert England to Romanism, to be a total failure. But Rome did not discontinue her work, and England, her ruler and parliaments, were constantly under pressure from Rome, as she is still!

There was no dissenting voice when the Roman Catholic Chancellor Nicholas Heath, announced the important news of the death of the Queen: “. . . which hap as it is most heavy and grievous to us, so have we no less cause another way to rejoice with praise to



QUEEN ELIZABETH IN THE GARDEN OF WANSTEAD, 1578,
MARCUS GHEERAEDTS THE YOUNGER

Almighty God for that He hath left unto us a true, lawful and right inheritance to the crown of this Realm, which is Lady Elizabeth, of whose lawful right and title we need not to doubt. Wherefore the lords of this House have determined with your assents and consents, to pass from hence into the palace, and there to proclaim the said Elizabeth Queen of this Realm without further tract of time¹."

When the Lords of the Council informed Elizabeth she knelt beneath a leafless oak and exclaimed: "A domino factum est et mirabile in oculis nostris", and went on to complete, in the Latin, the rest of Psalm 118.

Elizabeth Tudor came to the throne in 1558, amidst general rejoicing as the Protestant Queen of England. It is doubtful if there were 100,000 Roman Catholics in England at that time, out of a population of four million. There were only 27,712 in 1685 — 100 years later.²

All over Europe bets were being laid that Elizabeth would not remain on the rickety throne of England for six months. But the people loved her! "The people redoubled their testimonies to their joys; and, afterward, raising everything to the highest strain, filled the ears of all men . . . immodestly extolling their Prince³."

How this was apparent at the time of the Coronation! On a cold day, with snow flurries in the air and underfoot mostly mud, the people's rejoicing knew no bounds! The Queen was greeted with prayers, wishes, welcomings, cries, tender words and all other signs which argued a wonderful, earnest love of most obedient subjects toward their sovereign.

Her reply to the Recorder of London on receiving a present from that worthy was: "Whereas your request is that I should continue your good lady and Queen, be ye assured that I will be as good unto you as ever a Queen was to her people. No will in me can lack, neither do I trust shall there lack any power. And persuade yourselves, that for the safety and quietness of you all, I will not spare if need be to spend my blood⁴."

One thing that can be said of Elizabeth with absolute certainty is that she truly loved England, and her people with a deep, abiding selfless love. She was "wedded to her people." It is indeed one of the happy providences of God that she and they came together at the right moment for them both⁵.

When Elizabeth first entered the Tower of London as the Queen, she summed up the situation with humility and simplicity, saying to those accompanying her, "Some have fallen from being princes of this land to be prisoners in this place; I am raised from being a prisoner in this place to be a prince of this land. That dejection was a work of God's justice; this advancement is a work of His mercy⁶."

For the first twelve years of Elizabeth's reign there was comparative peace in the land, not a single Roman Catholic being put to death for his religion, only for an act of treason. What a contrast to the immediately preceding years!

Something took place with 1570, changing everything into strife and bloodshed again:

Pope Pius V excommunicated Elizabeth and demanded that her subjects disobey her laws; Pope Gregory XIII who succeeded Pius, plotted the invasion of England ten years later, 1580. He sent the Jesuits, Campion and Parsons, with eighteen other priests to prepare the English Roman Catholics for the coming invasion⁷.

There followed a series of attempts to obey the demands of the papacy, as they were incited to rebel, disown their Queen, and assist in the handing over of the control of England to the Roman Catholic hierarchy.

Elizabeth had been crowned January, 1559. Immediately Englishmen had been made aware that they were free to worship as their consciences dictated — both Roman Catholic and Protestant. During the coronation procession a Bible passed from the crowd was accepted by the Queen which she pressed to her lips in the view of all the people. Under her reign, because of the open Bible, and her impassioned adherence to Protestantism, England ceased from being the despised possession of Spain and the popedoms, becoming the most powerful nation on earth. This was not without hazard and constant threat⁸.

Elizabeth's succession to the throne introduced the long years of cold war with Spain, and saw a constant procession of English and Jesuit plotting to substitute Mary Queen of Scots in place of Elizabeth as the Queen of England.

To carry out the desire of Elizabeth that England be totally free from outside religio-political interference, two important laws, "The Act of Supremacy" and "The Act of Uniformity" were passed by Parliament. By these enactments, all laws against the pope, which

had been repealed in Mary's reign, became law again; and it was declared that "no foreign prince, person, priest, prelate, state or potentate, spiritual or temporal, shall at any time after the last day of this Session of Parliament, use, enjoy or exercise any manner of power, jurisdiction, superiority, authority, pre-eminence or privilege, spiritual or ecclesiastic, within this Realm."

The Mass was abolished and in its place the second Book of Common Prayer, largely the result of the work of the martyred Archbishop of Canterbury Thomas Cranmer, was introduced. Soon afterward the doctrines of the Church of England were spelled out in the form of "The Thirty-Nine Articles of Religion", which remained the standard for nearly four hundred years, as it is today.

Chief among the personal difficulties of Queen Elizabeth was the rivalry of her cousin, Mary Stuart, Queen of Scots, grand-daughter of Queen Margaret and sister of Henry VIII, who had married the King of Scotland. Roman Catholics believed, as had been stated by Roman authorities that, since Elizabeth's mother had not been legally married to Henry, Mary had a better right to the throne of England than "that bastard Queen" Elizabeth.

Although Mary Stuart was the daughter of the King of Scotland, born in that northern kingdom, and nominally its Queen from infancy, she had been reared in France, and married the heir of the French throne, and just after Elizabeth's accession to the throne in England, had become the Queen of France. She challenged Elizabeth by proclaiming herself "Queen of Scotland, England and France."

Mary was younger than Elizabeth, well educated, attractive, and quite the equal of Elizabeth in shrewdness, though inferior to her in self-control. She had become familiar with intrigue and scheming. In this the French court had become famous.

The greatest difference, apart from religion, between Mary and Elizabeth, was that the latter in her personal plans and feelings always retained her sense of responsibility as well as her love for her own people and for England, making her final decisions according to their interests; while Mary Queen of Scots sought private ends and ambitions.

Religiously, Mary and Elizabeth could never come together. At least Elizabeth never denied Mary's right to her own desired form of worship; while it was obvious, and England had learned the lesson well,

that Mary of Scotland would always dedicate herself to the Roman obedience, as well as commit all her peoples to the same jurisdiction. That was why her own Scottish people had rejected her!

When Elizabeth was excommunicated by the pope in 1570, for England's official rejection of the pope and all his works, the people of England were politically divided by the presumptuous arrogance of the papal action, the climate thus becoming ripe for Jesuit intrigue, plotting at times with the Queen of Scots' approval and participation against Elizabeth I.

His two predecessors had refrained from action against Elizabeth, but, since she had made no move toward the Roman obedience, Pope Pius V, impatient, arrogant and intolerant, condemned Elizabeth and England with her⁹.

After her accession, Elizabeth had written to Sir Richard Crane, the English ambassador in Rome, to notify the people of her accession. But she was informed by "His Holiness" that England was a fief of the "Holy See", that Elizabeth had no right to assume the crown without his permission, that she was not born in lawful wedlock, and could not therefore reign over England; that her safest course was to renounce all claims to the throne, and submit herself entirely to his will, then he would treat her as tenderly as possible. But, if she refused his advice, he would not spare her! She declined the pope's "advice" and the hatred of Pius and his successors was assured.

Christmas Day, 1558, when the Bishop of Carlyle insisted on elevating the "host", Elizabeth left the service. The Mass was not celebrated at her Coronation, and she objected to the "holy oil" for it was "grease and smelt ill." At the opening of the parliament, the Queen shouted to the Abbott and monks of Westminster, who approached her with lighted tapers, "Away with those torches. We can see well enough!"¹⁰

The Protestant Scots set out in 1559 to defend the Protestant faith, freeing the country from "the bondage and tyrannie of strangers." Even so they would have failed without English help. The final ingredient to make the Scottish Reformation successful was added when Elizabeth's fleet sailed into the Firth of Forth early in 1560 to cut the lines supplying the Regent's large French army and to save the hard-pressed lords from almost certain defeat¹¹.

January, 1559, the original draft of the Act of Supremacy was introduced to Parliament, and following the third draft, passed into law.

It revived the ecclesiastical legislation of Henry VIII, rejected Mary's legislation to the contrary, and asserted that all clergy and office-bearers under the Crown must take an oath recognizing the Queen as "the only supreme governor of this realm, as well in all spiritual and ecclesiastical things in causes as temporal." Later, in 1563, all members of Parliament, lawyers and school-masters were required to take the same oath with severe penalties for those refusing to do so¹².

September, 1562, Elizabeth made a secret treaty to assist the Huguenots (the suffering Protestants in France), to the exceeding displeasure of the Pope¹³.

All these items, perhaps not that aggravating to the pope when separated from all the rest, but altogether made what to the Pope, was a never-to-be-tolerated irritant.

Later on it was Pope Sixtus X who promised Philip of Spain a million *scudi* to assist in equipping his "Invincible Armada" to destroy the throne of Elizabeth, and the only condition the pope made in the bestowment of his gift: "he should have the nomination of the English sovereign, and that the kingdom should become a fief of the church."

Rome has seldom hurled a fiercer excommunication than that launched by Pius V at this Queen, a woman with the intellect of one hundred ordinary kings; but papal thunders were nearly as harmless as they are now, and yet, as a specimen of Roman hierarchical arrogance, it will be printed in its entirety here.

Roberto Ridolfi, banker, merchantman and persistent Roman Catholic plotter against Elizabeth, admitted, "I myself speedily affixed it by night to the gate of the Bishop of London", and also boasted that he had presented other copies to "other English gentlemen."¹⁴

"Pius, bishop, servant to the servants of God; for a perpetual memorial of the matter.

"He that reigneth on high, to Whom is given all power in heaven and on earth, committed one holy Catholic and Apostolic Church, out of which there is no salvation, to one on earth, namely, to Peter the prince of the apostles, and to Peter's successor, the Bishop of Rome, to be governed in fullness of power. Him alone He made prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and build, that He may retain the

faithful that are knit together with the bond of charity, in the unity of the Spirit.

“In the discharge of which function, we, who are, by God’s goodness, called to the government of the aforesaid church, do spare no pains, labouring with all earnestness, that unity and the Catholic religion, which the Author thereof hath for the trial of His children’s faith, and for our amendment, suffered to be exercised with no great afflictions, might be preserved incorrupt.

“But the number of the ungodly hath gotten such power, that there is now no place left in the world, which they have so assayed to corrupt with their most wicked doctrines. Amongst others, Elizabeth, the pretended Queen of England, a slave of wickedness, lending hereunto her helping hand, with whom, as in a sanctuary, the most pernicious of all men have found refuge; this very woman having seized the kingdom, and monstrously usurping the place of the supreme head of the church in all England, and the chief authority and jurisdiction thereof, hath again brought back the said kingdom into miserable destruction, which was then nearly reduced to the most Catholic faith and to good order.

“For having by strong hand inhibited the exercise of the true religion, which Mary, the lawful Queen of famous memory, had by the help of this See restored, after it had been formerly overthrown by Henry VIII, a revolter therefrom, and following and embracing the errors of heretics:

“She hath removed the royal council, consisting of the English nobility, and filled it with obscure men, being heretics, hath oppressed the embracers of the Catholic faith;

“Hath placed impious preachers, ministers of iniquity;

“And hath abolished the sacrifice of the Mass, prayers, fasting, the distinction of meats, a single life, and the Catholic rites and ceremonies;

“Hath commanded books to be read in the whole realm, containing manifest heresy and impious mysteries and institutions, by herself entertained and observed, according to

the prescript of Calvin, to be likewise observed by her subjects;

“Hath presumed to throw bishops, parsons of churches, and other Catholic priests out of their churches and benefices, and to bestow them and other church livings upon heretics, and to determine of church causes;

“Hath prohibited the prelates, clergy and people to acknowledge the Church of Rome, or to obey the precepts and canonical sanctions thereof;

“Hath compelled most of them to condescend to her wicked laws, and to abjure the authority and obedience of the Bishop of Rome, and to acknowledge her to be the sole lady in temporal and spiritual matters, and this by oath;

“Hath imposed penalties and punishments on those who obey not, and exacted them of those who persevered in the unity of faith, and their obedience aforesaid;

“And hath cast the Catholic prelates and rectors of churches into prison, where many of them, being spent with long languishing and sorrow, have miserably ended their lives.

“All which things, seeing they are manifest and notorious to all nations, and by the gravest testimony of very many so substantially proved, that there is no place left at all for excuse, defense, or evasion; we seeing that impieties and wicked actions are multiplied one on another, and moreover, that the persecution of the faithful, and affliction for religion, groweth every day heavier and heavier, through the instigation and means of said Elizabeth; because we understand her mind to be hardened and indurate, that she hath not only condemned the godly requests and admonitions of Catholic princes concerning her healing and conversion, but also hath not so much as permitted the nuncios of this See to cross the seas into England; are forced of necessity to betake ourselves to the weapons of justice against her, not being able to mitigate our sorrow, that we are constrained to take punishment on one to whose ancestors the whole state of christendom hath been so much bounden.

“Being therefore supported with His authority, Whose pleasure it was to place us, though unequal to so great a burden, in this supreme throne of justice, we do, out of the fulness of our apostolic power, declare the aforesaid Elizabeth being a heretic, and a favourer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.

“And moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity and privilege whatsoever. And also the nobility, subjects, and people of the said kingdom, and all others who have, in any sort, sworn to her, to be forever absolved from any such oath, and all manner of duty, dominion, allegiance and obedience; as we also do by the authority of these presents absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things abovesaid; and we do command and interdict all and every, the noblemen, subjects, people and others aforesaid that they promise not to obey her or her monitions, mandates and laws; and those who shall do the contrary, we do innodate with the like sentence of anathema.

“And, because it were a matter of too much difficulty to convey these presents to all places wheresoever it shall be needed, our will is, that the copies thereof, under a public notary’s hand, and sealed with the seal of the ecclesiastical prelate, or of his court, shall carry altogether the same credit with all people, judicial and extra-judicial, as these presents should do, if they were exhibited or showed.

“Given at Rome, at St. Peter’s, in the Year of Our Lord, 1570, the fifth of the Calends of May, and of our popedom the fifth year¹⁵.”

Sir Francis Walsingham commented: “Pope Pius the Fifth had excommunicated Her Majesty from their allegiance. But it did more. It made her assassination a godly act, a deed which conferred money in this world and paradise in the next¹⁶.”

Had the power of the pope been equal to his extravagant claims, Elizabeth would have been driven from her throne to obscurity, or to an untimely and cruel death; the brightest chapter in British history would have been torn out; the England of the sixteenth century might have become as Spain, a country splendid in memories of the past, but clothed in rags, steeped in ignorance, and covered with superstitious clouds. While North America, the glorious daughter of Britain, instead of a miracle of light and progress, unmatched in the history of our race, would have a history like Mexico, a country of beggars, bandits and priests, with the richest resources, and the most restless and improvident population that ever wasted the bounties of a generous climate and soil.

But, fortunately for the nations, happily for the liberties of the world, the "Virgin Queen", notwithstanding her undoubted defects, had a hold on the English heart which Pope Pius and all his allies could not shake; and her triumph over her enemies not only made her strong, but overwhelmed them with confusion and disgrace¹⁷.

The papal Bull resulted in one thing for Protestants: it became high treason to affirm that Elizabeth was not the lawful Queen; it was treachery to describe her as an heretic, schismatic or usurper. On Catholics it laid the intolerable burden of reconciling the claims of a spiritual ruler whose sway recognized no boundaries with those of a sovereign who interpreted as treason their obedience to any other authority beyond her shore¹⁸.

Another Mary — Mary Stuart, Queen of Scots, was now imposed upon English history. Where one Mary did not succeed, the papacy must "insert another favourable claimant to the English throne . . . this Mary . . . plainly understood that a united force of Catholic forces from the continent would invade England, and she set out by a series of personal attachments to bring this about to her own, and to the papal hierarchy's advantage¹⁹."

In the midst of public outcry which saw Mary as the "monstrous dragon" to be destroyed, Elizabeth wrote her famous lines on the "daughter of debate" ending:

"Nor foreign banished wight shall anchor in this port;
Our realm it brooks no stranger's force, let them elsewhere
resort.



Burning of Protestant Martyrs

Our rusty sword, with rest, shall first the edge employ
To poll their tops that seek such change, and gape for joy.”

Mary Stuart’s own power, completely thwarted in Scotland by the religious wars incited by her presence and the possible thralldom of Rome, forced the Queen of Scots’ flight into England, where Queen Elizabeth succoured and supported her, even knowing her as a threat to her own safety.

Following the emergence of reforms in Europe the papacy instituted action to offset the advance. Hence Ignatius Loyola and his nine disciples had made their vow in Paris, dedicating themselves to unquestioning obedience to the papacy as well as the destruction of Protestantism.

In the Jesuit Order was born the sort of treachery which inspired Ridolfi, Babington, Throgmorton, Guy Fawkes and their cohorts in the Roman Church-inspired strife against the England of Elizabeth I.

For hundreds of years there had been opposition to Roman supremacy, ever turning on the same points:

1. evangelical religion, claiming the right of the individual was subject to the rule of scripture;

2. the claim of national societies to reduce clerical power in the body politic; and
3. the superiority over the pope.

The third might satisfy theorists, the second be enough for politicians, but the fire of the Reformation turned on the first alone. By necessary sequence, thinking worked back through Augustine to the early church of the Bible — to the faith of the justified, and a church of the elect made up of born-from-above people who are not saved by sacraments or works, but by the merits of Christ Jesus alone²⁰.

The helpless rage of the popes against Elizabeth I, “that Jezebel of the North”, heated until one of them, Gregory XIII, sanctioned an attempt at her assassination.

In 1580 there appeared at the court of Madrid one Humphrey Ely, later a secular priest, who informed the papal nunciature that some English nobles had determined to murder their Queen and place a Roman Catholic upon the throne of England. He wished the pope’s assurance that, in case they lost their lives in the attempt, they should not have fallen into mortal sin by the deed.

After giving his own opinion that the Bull of Pope Pius V gave all men the right to take arms against Elizabeth in any fashion, the nuncio wrote to Rome. From the papal secretary, speaking for the pope, he received the following reply:

“As that guilty woman of England rules two so noble realms of christianity, is the cause of so much harm to the Catholic faith, and is guilty of the loss of so many million souls, there is no doubt that any one who puts her out of the world with the proper intention of serving God thereby, not only commits no sin but even wins merit, especially seeing that the sentence of the late Pope Pius V is standing against her.

“If therefore, these English nobles have really decided to do so fair a work, your honour may assure them that they will commit no sin. Also we may trust in God that they will escape all danger. As to your own irregularity (cause to the nuncio as a priest conspiring to murder) the Pope sends you his holy blessing²¹.”

This was consistent with action taken in the year 751, when Pepin of France consulted Pope Zachary I, through an ambassador: "Whether the divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, and to substitute in his place one more worthy to rule, and who had already rendered and appointed a Legate to annoint him king of France, stripped Childeric of his royalty — who had merely offended the papacy by insisting, as his predecessors had done, that all idols were to be destroyed. With this knowledge of what had repeatedly been demanded, Lord Burghley and Earl Walsingham trembled for their Queen²².

Elizabeth was 47 years old in the year 1581, and though she lived through perils and anxieties intricate enough to age an archangel, she had retained a superb look of youth and strength. She had run neither to fat nor angles. She was majestic, noble and gracious; a great prince with her sex at her finger's end; she was more English than she knew. For she was the English of our day — English in her distaste of cruelty, English in her ability to nourish rancour against old enemies; English in her creed that poverty needed more than empty help of kindly words. England was her fiance, sweetheart, lover, husband, family, her entire life; England and her people were always the first in Elizabeth's heart. Enemies she had, even among those who pretended her loyalty. But to honest youths of her times she was nonpareil. For the youth she enchanted, service to her would be a song on the lips; death for Elizabeth would be a golden door²³.

Elizabeth loved England and England loved her. This also explains the recognition by her people of the challenge and threat to their Queen in Papal anathemas, and the inevitable plots against her and the nation.

The excommunication brought forth in 1571, the second treason's act of Elizabeth's parliament entitled "An Act whereby Certain Offences be made Treasons." This plainly set forth the sort of treatment that could be expected for political treachery against the state or against the person of the Queen²⁴.

Later came "Acts against the Jesuits, Seminary Priests, and other such Disobedient Persons", for the same reason²⁵.

We have before us, as we write, a twenty-four page brochure printed by the English "Catholic Truth Society", wherein forty "martyrs"

are praised as having been “canonized” by His Holiness Pope Paul VI, October 25th, 1970. Included in the list of forty “martyrs” for their faith are some of the plotters to be named in later chapters²⁶.

A martyr is a person who dies as a witness for his faith. From 1541 to 1680 there were 136 Roman Catholics put to death because they plotted the overthrow of the state and the sovereign. Anyone may consult the records of their trials for support of this insistence²⁷.

Many of the so-called martyrs died in the forty-four year reign of Elizabeth I, suffering because they were guilty of plotting against the Queen’s life, in response to the Bull of Excommunication, and other decrees to the effect that anyone guilty of assassinating her would be doing God’s service. They (Jesuit priests, seminarians, Roman Catholic nobility and people) were rightly condemned as traitors. Elizabeth frequently boasted that nobody was executed for his or her religion under her rule.

The timing of the “canonization” of the forty “martyrs” is noteworthy: October 1st, 1970. This was the 515th anniversary of the burning of our greatest scholars and christian leaders!

Roman Catholic “martyrs” were hanged because this was the punishment given to political offenders, whereas the Protestant martyrs under Mary Tudor had been burned (the punishment for “heretics”). None of the scoundrels during Elizabeth’s reign were sent to their deaths before it had been proven they were guilty of acts of treason against either the Queen or England.

It was for political offences criminals (Romanists are determined to call martyrs) were put to death, and it is in the context of papal pronouncements and consequences throughout Europe, that we must view the lives of Ridolfi, Babington, Throgmorton, Savage and all other subversive agents of Rome.

Father J.H. Pollen, Jesuit author, spent years at record offices, examining and testing the manuscripts pertaining to the various trials of the treacherous offenders, and stated that after he had repeatedly tested the deciphers used at the trials, particularly the Queen of Scots, he had found them to be factual and truthful. Here was no “miscarriage of justice” as Roman Catholic historians and apologists try to claim!

We must then, as we pursue our study of the Babington Plot, keep in mind the memory English people retained under Elizabeth’s reign,

the years of bloodshed, imprisonment and exile under "Bloody Mary"; the fashion in which the Jesuits insisted on imposing their religion into the political spectrum, and the assurance that anyone who assassinated Elizabeth would be committing no "mortal sin", but would have special blessing from God for having done so, or even failing in such a "noble pursuit" — it is in this context we pursue our examination of the plot to slay Elizabeth and impose another Queen upon England, who would be prepared to turn back the clock to another reign of terror, as they had experienced under Mary Tudor.

It is no wonder so many Roman Catholic leaders were guilty of plotting against a Protestant England and its Protestant Queen. They were ordered to! They were told such acts would gain them special merit in heaven! They were told that even ruthless, deliberately planned assassination would not be sinful, but pleasing to God! No wonder there were plots perpetually being laid out!

"The religion of a people so libertarian was instinctively Protestant. An Englishman's home was his castle; he wanted no priest, least of all a foreign one, to share it. Popery to him was a symbol of tyranny, absurdity and inefficiency for, since despotism corrupted, it followed in his eyes, and those who exercised it in religious matters must govern badly . . . For cardinals, priests, processions, fastings, penances, not forgetting anchorites and vermin, the English had an inexpressible contempt . . . nauseated by 'virgins and dolls of beads, and napkins from our Saviour's tomb and mummeries quite disgraceful'.²⁸"

"During her first century as a fully committed Protestant nation, out of the native stock, schooled by a thousand years of history, England produced the world's greatest seaman, Drake: its greatest poet, Shakespeare; and its greatest scientist, Newton. Under a Queen descended on her father's side from a line of Welsh squires, and on her mother's side from East Anglia clothiers, her people laid the foundations for their future maritime ascendancy and, under her Stuart successors, founded beyond the Atlantic the colonies which were to become Canada and the United States of America. What is remarkable is how much, with their material limitations, this little nation of five million achieved.

"Like their ancestors, these English of the first Protestant generations believed implicitly that the world was governed by moral law.

Released from the international bureaucratic . . . strait-jacket of religious-political Roman Catholicism, they differed, often violently, as to the character of that law. But they still believed that God — its Embodiment and Force, was all-seeing and that men and nations who transgressed it should be punished . . . When their fanatic enthusiasm in religion and politics provoked, as they were bound to do, a reaction, they embarked with equal enthusiasm on the task of making human existence more comfortable and intelligible.”²⁹

By their energy, curiosity and good sense they helped lay the foundation for later generations’ benefit and responsibility. Truly “they builded better than they knew.”

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Chapter Four

Providentially Prepared Protectors

In the face of attempts to get rid of Queen Elizabeth by fair means or foul, and replace her on the throne of England with another Catholic pretender approved by the Bishop of Rome it is most pertinent that we be informed as to the method of defending Her Majesty's person against those evil, treacherous, designing, religious assailants and plotters.

Providentially, two outstanding men had been already prepared — equipped by God; men whose life works guaranteed the continuation of the reforms already begun and still being propagated under the measure of freedom Elizabeth brought as she came to the throne. Two of the greatest influences in public affairs, and the position of England, working together with Queen Elizabeth for the good of all the land, were William Cecil and Francis Walsingham. We need to be introduced to these great men.

WILLIAM CECIL

(to become Lord Cecil and later, Baron Burghley)

William Cecil attended St. John's College, Cambridge, a centre of Protestantism, where he was closely associated with some of the most distinguished of scholars.

Cecil's first wife, from an ardent Protestant family, died after only two years of marriage. His second wife was an extremely learned person, whose father belongs with the pioneers of Protestantism in England, and whose sisters all married men of prominence in the English reformation. This was an important factor in his own Protestant leanings¹.

A member of parliament in 1543, again in 1547, Cecil thereafter served his six sovereigns and England until death — 55 years a member of the Cabinet!

Occasional correspondence of the Lady Elizabeth brought William Cecil into the picture even before he served as Secretary to the Lord Protector, Edward Somerset. Most likely it was Cecil who had warned Elizabeth of a probable danger, and caused her to refrain from attending the funeral of her brother Edward (of whom she was very fond), her excuse being that she was “too ill to travel.”²

Cecil, who was appointed by his young friend and confidante as surveyor of her landed property at a salary of fifty pounds a year, was her main source of reliance, holding a watching brief in Elizabeth’s interest at Court³.

Lord Cecil was a secretary in the administrations of the young, godly Edward VI, Lady Jane Grey, Mary and Elizabeth.

During the reign of Edward, in matters religious, Cecil supported Protector Somerset’s programme of moderate reforms, of which Thomas Cranmer had been the chief exponent, and eschewed the radical reformers like Bishop Hooper. A competent public servant, entrusted before Elizabeth’s reign very little in the formulation of important policies, domestic or foreign, Burghley showed a voracious appetite for work, attention to detail and mastery in organization which distinguished his entire career.⁴

Lord Cecil lived quietly at his home in Wimbledon, was one of the prudent conformers, and, although he held no post under Mary, the government found itself obliged from time to time to make use of his services and experience on an “ad hoc” basis. Like Elizabeth, the man destined to become Baron Burghley, demonstrated a remarkable talent for survival. Like the heir to the throne, he was content to wait for better days⁵.

When later in his career, Phillip of Spain wrote, “I avail myself of the occasion to tell you my opinion of that Cecil. I am in the highest degree dissatisfied with him”; the diplomatic Ambassador De Silva replied: He is . . . lucid, modest and just, and although he is zealous in serving the Queen, which is one of his best traits, yet he is amenable to reason . . . With regard to his religion, I say nothing except I wish he were a Catholic⁶.

Cecil was in a position to make a strong claim for indulgence when Mary came to the throne, and he was among the first to receive her pardon. When, under Mary, England returned to the Roman Catholic jurisdiction, Cecil also returned to her communion. English Protestants, especially in exile, complained bitterly that Burghley was a renegade. The idea that Cecil was active in support of Protestants during Mary's reign appears ill founded, though he did get himself



Baron Burghley, Queen Elizabeth's Prime Minister 1558-1598.

into some trouble by his brilliant and successful defence of their property rights. Suffice to say that in 1553, Burghley resigned his official position as any Protestant must have done, though he did maintain amiable relations with the Roman Catholic supporters of the devout but difficult Roman Catholic, Queen Mary⁷.

It is correct to say that, during Mary's reign, his services were not sought. He did conform to Catholicism and was one of the official escort of Cardinal Pole from Brussels to England; but he had

absolutely no sympathy with the policies of persecution⁸. At the same time he was in communication with Elizabeth, and proved to be a tower of strength on the princess' part in four or five years of extreme difficulty.

"Cecil was to organize what became, under Walsingham, one of the most effective secret services of history. Even three years before Elizabeth's accession, when a spy in his employ informed him that Mary Queen of Scots (even during Mary Tudor's reign), (he) had a list of families all over England who would support her⁹."

As the Official Recorder, Lord Cecil made what must have been very painful entries: "1556: In the compass of the year, were burned 80 persons, whereof many were maidens." "1557: . . . In this year were burnt about London above 64, whereof twenty were women¹⁰." "In June now burning in Smithfield seven at one fire¹¹ . . . Last martyrs burned November 11th." After their names the Register ironically exclaims:

"Six days after these were burned to death,
God gave us our Elizabeth!¹²"

Said Elizabeth to Lord Cecil at her first Council meeting, when he was sworn in as Principal Secretary of State:

"I give you charge that you shall be of my Privy Council and content to take pains for me and my Realm. This judgment I have of you that you will not be corrupted by any manner of gift and that you will be faithful to the state; and that without respect of my private will you will give me that counsel which you think best and if you shall know anything necessary to be declared to me of secrecy, you shall show it to myself only. And assure yourself I will not fail to keep taciturnity therein and therefore herewith I charge you." Thus virtually the first act of the reign was the inauguration of a partnership which was to last for forty years, and must surely count as the most famous and successful in English history¹³. Cecil was originator and director of the policies which made Elizabeth's reign so memorable¹⁴.

For years Cecil was virtually the administrative head of her Government, during which time he engineered the establishment of the Anglican Church, protecting it from Catholic assaults on the right as from Puritan and Independent assaults on the left. His personal sympathies inclined him toward the Puritans, but he was first, a loy-



Drawing from John Dee's General and Rare Memorials, 1577 showing the Ship of Europe, manned by Burghley, Leicester and Walsingham, and steered by Elizabeth.

al servant of his Queen and he quelled this trend in his own heart in support of a strong nationally established church. He did his best to curb the reforming zeal of the Puritans as he obeyed Her Majesty's instructions.

In spite of his work under Mary, Burghley soon proved his sympathies and personal devotion to the Protestant Creed¹⁵.

Cecil's policy at home and abroad were shrewd and cautious, liberal and comprehensive, while he displayed ready powers of decision and could be stern when the occasion demanded.

The mass of extant papers, known to have come before him for consideration is incredible, at once a tribute to Cecil's amazing industry and the despair of any biographer¹⁶.

As far as his intelligence service (soon to be headed by the efficient Sir Francis Walsingham) was concerned, Burghley had his agents everywhere, and there was very little going on in the underworld of politics of which he was not well informed. His tools were not squeamish about the methods they employed, nor had their master any scruples in making use of this information. His only defence must be that in the battle he was waging to prevent the restoration of papal power in England, he was matched by men as determined as he was himself¹⁷.

Largely responsible for the constructive policies that made the reign of Queen Elizabeth famous¹⁸, Burghley confessed, with Walsingham, that his chief fears were the Roman Catholics, numerically strong among the older nobility at home, constantly encouraged by Jesuit "missionaries" and abetted by both Spanish and French crowns. Their menace was accentuated by the fact that an heir presumptive to the English throne was the young and charming Mary Queen of Scots, soon to be domiciled in England, under Elizabeth's protection and provision.

Cecil had been instrumental in weakening the position of Mary in Scotland, by building the strength of the Scottish Protestant Party. So effective was this, accompanied by the utter folly of Mary's ill-advised marriages, that Mary was forced to flee from Scotland to Elizabeth's refuge.

Burghley endeavoured to discourage his Queen from offering asylum to the Scottish Queen, believing she was coming "to take Elizabeth's kingdom¹⁹." Indeed, Lord Cecil urged extreme care

upon his Queen by warning her that "the Queen of Scots is, and indeed always will be, a dangerous person in your estate²⁰."

Religion was predominant in European affairs, and the active part played by the Spanish Ambassador in stimulating Roman Catholic revolts directed Cecil to take what he considered the essential action to protect the realm and its Queen. Exercising extreme care and with the watchdog of the secret service, Walsingham, Burghley succeeded in heading off repeated plots, one of the early threats known as the "Ridolfi Plot."

Philip II, of Spain, writing to the Duke of Alva, July 12, 1571, discussed the execution of Elizabeth I, and the giving of the crown to the Queen of Scots. Pope Pius V approved, expressing himself willing to sell his chalice and vestments to help pay the bill²¹.

After Ridolfi's exposure, Burghley urged Queen Elizabeth to have Mary Queen of Scots executed. The Queen refused. When this was known one member of Parliament said, "I would to God that Her Majesty had beheld the fatherly eyes which we yesterday saw shed salt tears for Her Majesty, upon report of this message²²."

In fact, "Mary Stuart regarded the crown of England as belonging to herself. She was hardened in malice and bent on the destruction of Elizabeth. From the day the Queen of Scots arrived in England she became a canker at its heart, corrupting the minds of the people²³. Burghley knew this, and urged, without success, that England should prepare to check the violent cruelties against the Huguenots in France²⁴. Hearing of the terrible slaughter in France, when report came of St. Bartholomew's massacre of Protestants, Burghley told the French Ambassador (already rebuked by Elizabeth), "the Bartholomew massacre was the worst crime since the crucifixion²⁵."

Together, Queen Elizabeth and Lord Burghley formed one of the most remarkable partnerships in English history, in which his wide knowledge and in worldly wisdom, tempered by her feminine impulses and versatility, forced him to cast off the shackles of precedent. But she was always the mistress, and he always the loyal servant. What they both wanted was a strong, secure England; all other considerations, religious and secular, were subordinated to that end.

Burghley wrote of his Queen: "She was so expert in the knowledge of her realm as no counsellor she had could tell her what she knew

not before; when her counsellors had said all they could say, she would then frame out a wise counsel beyond them²⁶."

The papal excommunication of Elizabeth in 1570 and the Jesuit missionaries' efforts in the 1570s and 80s increased the menace from the Catholics. Burghley continued to oppose them and the captive Mary Stuart, to whom they all looked for relief. Probably he was the one who took the last decisive step which led to her death at the block.

His own considerable contribution to controversial literature was his "Execution of Justice in England", in which he vindicated the severity of the government toward Roman Catholics on the grounds, not of their faith, but of their treasonable purposes.

At the trial of Mary Queen of Scots, which culminated in her execution, she accused Baron Burghley of being her adversary.

Cecil replied: "I am the adversary of the adversaries of Queen Elizabeth!" He was testifying to what had been his life's purpose. He was sent to defend and protect his queen against any and every adversary. He mistrusted the Roman Catholic hierarchy, as an organization that would always interfere in the internal security of England, and to destroy England they must first destroy Queen Elizabeth.

Burghley was one, who said in effect: "You will not do so. You are her enemy. Hence you are mine! Here I stand! I can do no other! I will defend her!"

And — he did!

FRANCIS WALSHINGHAM

Born into the family of a lawyer, Francis Walsingham, a devout Calvinist, renowned even among his enemies as a man of integrity, with his early training at King's College (a hotbed of Protestantism) escaped the dangers of the Marian persecution, by foreign travel. His travels in Europe were partly as a religious exile, but also in order to study Roman Civil law at Padua, where he was elected representative for the English students for five months.

Walsingham's spiritual home was Geneva. A kindly father, a domesticated householder, a munificent patron of letters, a scholar with the new Venetian taste for clipped, geometric gardens, all these he was — but it was not these pursuits which gave him his strength. He was of the creed of Calvin²⁷, a strong Puritan who regularly

urged that England ally herself with Protestant against Catholic powers.

Patriotic as he was, Walsingham always felt that, in the last resort, creed was more important than nationality. Elizabeth's tolerance gained her no favour with the Catholics, and none whatever with Walsingham, whose summation was always: "Christ and Belial may hardly agree." Walsingham wanted to see Protestant Germany, Protestant Scotland, Protestant England and Protestant rebels in France and the Low Countries, all united in a league against the Catholic



Francis Walsingham

powers. "What juster cause", he asked, "Can a prince that maketh profession of the gospel have, to enter into wars, than when he seeth confederacies made for rooting out of the gospel and religion he professeth²⁸."

After Elizabeth's succession Burghley discovered him, and by August, 1570, Walsingham was resident Ambassador in Paris, prov-

ing himself a skilled diplomat. His knowledge of languages and capacity to organize espionage kept him informed on contemporary international politics²⁹.

As early as 1568, Walsingham reported the urging of one Franchiotto, who, from the continent, found it necessary to warn and beg Queen Elizabeth, "to exercise great watchfulness over her food, utensils, bedding and other furniture, lest poison should be administered to her by secret enemies³⁰."

Walsingham showed great diplomatic skill (his dispatches were models) and he was soon one of the principal government secretaries — in 1572 Secretary of State for all departments³¹. His work took him into all fields except finance and justice, and although Walsingham was largely concerned with foreign affairs, there was not much in domestic politics that escaped him³².

Bartholomew's Day Massacre in France had bitten deeply into the soul of Sir Francis (as he became later). In Paris he could be of little help to the poor Huguenots outside of his Embassy, where his staff did what they could to assist. His attitude had become hardened by this and he found it difficult to talk of toleration and expedience³³.

Baron Burghley, the Prime Minister, had already built a widespread system of espionage, and Walsingham now became its head — the great matter of England's secret service, and here he excelled!³⁴

Walsingham, for the next seventeen years ranked high among the distinguished group of ministers serving Elizabeth. Unlike Mary before her, but like her father Henry VIII, the Queen chose her ministers with great care and wisdom, and truly Burghley and Walsingham were political giants. Walsingham was conspicuous for his penetrating insight into public affairs and his shrewd knowledge of men. No minister of the period was better informed regarding the cross currents of politics in foreign courts.

With his motto of "Intelligence is never too dear", Walsingham was a "Most subtle searcher of secrets, nothing being contained anywhere he knew not by intelligence³⁵."

It was Walsingham who kept Elizabeth up to date on the fact that earlier in his political life "Benedict Spinola, Thomas Fiesco, Guidi Cavalanta and Robert Ridolfi were all members of an international banking and commercial fraternity whose influence in the politics

of England, and indeed in Europe, it would be difficult to overestimate³⁶."

He had also informed the Queen "Alva had promised to aid certain nobles against the Queen and the religion" with ships and artillery from Holland and Zeeland. "One of his sons is appointed to proceed to some harbour in Norfolk with a number of . . . inquisitors, who would inflict horrible punishments; and . . . to their best to make the Queen of Scotland the Queen of England as well, in order to subject the whole of the kingdom to the Romish Church . . . after having reduced England, Scotland and France to Romish religion, to proceed to Germany, Denmark, Sweden, Saxony and Friesland³⁷."

Perhaps the clue to Walsingham's policy was his hostility to the positions and beliefs of the Roman Catholics who, again and again, were revealed traitors, plotting Queen Elizabeth's death in the interest of the Queen of Scots. He maintained numerous private agents and spies at foreign courts, and many stories are told of his diplomatic skill and profundity³⁸.

Much of his success was undoubtedly the result of his systemic use of bribery, espionage and deception, although probably the organization of his menials was less elaborate than has been supposed. If he were unscrupulous in his diplomatic methods, there can be no question of his personal integrity, and he served Elizabeth loyally and without self interest. In his private character Sir Francis Walsingham was said to have been ascetically strict in his morals and above reproach in his religious fervour for the Reformed cause. The acuteness, the patience, the amazing memory, would suggest an unemotional temperament. This man combined them with a burning zeal." He was, above all, "a watchful servant over the safety of his mistress³⁹."

After the failure of one of the earliest abortive plots on the life of Queen Elizabeth, Walsingham urged greater vigilance: "You clap your hands on your knees for her high courage and spirit, the great Queen to me on whose life hangs the peace and contentment of the world. See for yourself the risk she runs. The Bannets will go scott free to plot her murder again. She'll hold them innocent from policy. She works for Catholics as well as Protestants to gather behind her.

She thinks it's happening. She'll not upset it. And Guise is gathering 60,000 men for an invasion and Philip is gathering his Armada: the enterprise of England⁴⁰." Thus is demonstrated the constant irritant between Queen Elizabeth and Walsingham.

Elizabeth's policy was to avoid wars (they would make England poor). If she went to war with France, that country would help Mary Stuart to invade England. Both France and Spain wished Elizabeth to join them in a war with the other. Elizabeth skilfully played off one against the other and kept England out of war. This Walsingham could never understand. Again and again he discovered to his chagrin, he was at odds with his Queen for whom he considered nothing too great a sacrifice.

No doubt Walsingham would have poured out the money of the realm to punish Spain for what he considered threatening gestures. He would have drawn his sword at any time in his seventeen years as Her Majesty's secretary. He would have forced Elizabeth to draw hers and ruin England, but for her nimbler mind, which could not have her people taxed. She delighted in windings and twistings which left her secretary dizzy⁴¹.

Accusingly, in exasperation, Elizabeth once exclaimed to Sir Francis: "You Puritan! You will never be content till you drive me into a war on all sides and bring the King of Spain down on me!"⁴²

Most exasperating to Walsingham was the fact that Elizabeth, again and again, rejected his advice on important matters, particularly in regard to the preparations being made of the Spanish Armada.

Walsingham was most apprehensive about the future. He knew that in the shades of the Escorial King Philip II, at his desk, indefatigably writing, after many years of pondering, had made up his mind; Spanish troops in the Netherlands could move across to England on the flotilla of flat-bottomed boats Parma was assembling; Spanish troops and pikemen were trained to the hilt for invasion; and with the galleons and warships being erected and outfitted in Spain's shipyards, England's religion and very existence were sooner or later to be threatened by the coming of Philip's "Invincible" fleet.

The prophets had for years heralded that 1588 was to be seen as the year of great trial and disaster. Three years before there was so notable a conjunction of the planets Jupiter and Saturn that no wise man dare neglect its grave portent! All over England was the belief

that 1588 would be the year of destiny for the realm. Laws and empires were ruled by the planets. Perhaps 1588 would see the destruction of the world or the Second Coming of Christ; plagues and famines or a new deluge; treason and conspiracies or a horrible alteration of kingdoms. To Sir Francis Walsingham, it meant Philip of Spain, the assassination of Elizabeth, Mary Queen of Scots upon England's throne, and the popedom re-established within the land. He thundered: "You have a foretaste before you: Ballard the priest, Babington the philosopher, and Savage the man-at-arms. Oh, these will do no harm. They'll be taken during this week and pay the penalty. But what if stronger brains and sharper minds took up the task? A priest less talkative, a philosopher clearer in philosophy, a man-at-arms less simple^{43!}"

Walsingham was constantly occupied in detecting and frustrating the various plots formed against the Queen. In the first one his agents discovered a plot in which Francis Throgmorton acted as intermediary between Mary Stuart and the Spanish Ambassador Mendoza. He completely baffled those involved (even including the Queen of Scots) in the infamous conspiracy named after Anthony Babington.

What was to be done? Walsingham had seen the terrors perverted religion and blind fanaticism could wreak upon those who professed the Reformed faith. His Embassy had been the refuge for many of the Huguenots fleeing from the swords of the bloodthirsty troops Bartholomew's Eve, and he was not prepared to see it repeated in England!

If England were to repel invasion and survive, she must present a united front to the enemy. She could not do this with a centre of disaffection in her midst. Therefore the Queen of Scots must go.

Walsingham had no personal grudge or animosity toward Mary Stuart. He was a politician dedicated to protect his Queen and his land, and to preserve England from the enslavement of Rome.

That is why he had spies in all the capitals, "converts" in the colleges of Cardinal Allen, watchers in Rome's College of Cardinals; priests travelling disguised in English counties with "credentials" from Allen and Parsons, communicating to Walsingham all they could learn from those who took them in. The secretary of the French Embassy, Cherelles, was in his pay. Catholics in England, especially Jesuit priests "permitted" entry, were always under surveillance.

Walsingham knew of their movements, and had intelligence reports of English refugees on the continent as well as copies of many of their conversations.

This was one of the main defenders, who, unrewarded, died hopelessly in debt, striving to do three things: preserve the Protestant religion, save the life of Queen Elizabeth; and protect England from the horror of another Marian persecution or "Bartholomew's Massacre" on English soil!

England owes much to Baron Cecil Burghley and Sir Francis Walsingham.

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Chapter Five

Birds of a Feather

In re-reading the much publicized book, "Mary Queen of Scots," by Antonia Fraser¹ we discover a somewhat distorted view of an important period of English history. Mary of Scotland is seen as a quiet, nervous; pious saint; a victim, entirely free from any taint of intrigue or treachery. Queen Elizabeth is caricatured as stern, unbending, unloving and tyrannical.

Treacherous rogues, working for Elizabeth's overthrow in favour of Mary Stuart, turn out to be the heroes, "the good guys"; while Burghley, Walsingham and their agents are represented as being the rascals, "the bad guys."

Intrigue, deceit and vicious attempts to plan the murders of the Queen and Cabinet, particularly that associated with the name of Babington are disposed of lightly as "the plot — whether genuine or not — to assassinate the English Queen." Walsingham's efforts are described as "most subtle moves to make his agents at all points exaggerate the possibility . . . foreign aid, generally supposed to be Spanish."²

The author goes on to say "the secret battle for the incrimination of the Scottish queen was not engaged," and "if to understand is to forgive all, then it is certainly possible against this background to forgive Mary for tacitly agreeing to . . . the conspiracy involving the assassination of Elizabeth." The same idea is presented in other histories, such as the claimed "authoritative story by Waldman³ and Plaidy's historic fiction. Like a poet, we suppose a fiction writer has a "licence" which at times will sacrifice truth in the interest of the thrill of romance, but how can one purporting to present the true story

describe Francis Walsingham as a hateful fanatical Protestant, always thirsting for Catholic blood, Mary Queen of Scots becoming the object of his Satanic fury?⁴

Many historical textbooks now used in elementary schools, high schools, universities, private and public institutions, teach that Queen Elizabeth was a great persecutor, and that Roman Catholic priests who were executed for treason, were really martyrs for their faith!

The Babington Plot is a revelation of amazingly contradictory personalities subtle and stupid, notorious and naive, craven and coward, trusting and treacherous, devoted to a worldwide cause and depravity in a wicked crime; the wielding of the "spiritual sword" over the souls of men, and "the temporal sword" over political entities; the agile persistence of the "agent provocateur." The Roman Catholic hierarchy is revealed as grasping in her longing to control all, against the England which Rome perceived to be emerging as the strong bastion of Protestantism and political freedom.

Obviously the papal forces believed the English people must be brought back to the Roman obedience or punished after the manner of the submission attempted by Elizabeth's predecessor, Queen Mary Tudor — "Bloody Mary"!

Many were those who had been made aware from the publication of the papal Bull excommunicating their Queen, that they would be disobedient to the Pope and disloyal to their own church if they fulfilled their vows of loyalty to Elizabeth, the lawful ruler of a Protestant England. Also, they had been made aware that to slay Elizabeth would not be considered a "mortal sin," but a means of obtaining blessed soul merit, for they would be thus serving God most acceptably.

With such compulsion, controlled by the Roman Catholic hierarchy, repeated attempts were made to dethrone and slay Elizabeth, elevate Mary Queen of Scots to the English throne, rouse the people of England to revolt against "heretical Protestantism," and offer hope that papal and Spanish military might would join them in a holy war.

In contrast to the "noble army" of martyrs described in chapter two, what a gallery of rogues are to be identified as skilful manipulators and traitors, manifesting hatred and bitterness of heart, determined to foment revolt, slay and perjure themselves in their blind obedience to Rome. Some of the rogues' gallery (now "canonized")

are associated with attempts to force Protestant England back to the England as envisioned by Mary Tudor. No price would be too much to give in order to subject the English people to Romish domination.

We introduce the reader to the worst gang of cut-throats in English history, working up to those associated with the "Babington Plot."

ROBERTO RIDOLFI

Just as Elizabeth was supporting the Huguenots in France, Mary's supporters were receiving help from Fenelon. Two thousand crowns fell into the hands of Lord Burghley, and with the money was found a letter in cipher to Mary Queen of Scots' supporters disclosing the main features of a determined plot against Elizabeth.

At Rome and Madrid, English affairs were seen through the eyes of Roman Catholic refugees, most of whom had fled England before 1567-68 when dangers created by Mary Queen of Scots and the Spanish influence, induced the government of England to intensify its control over disaffected subjects. Assisted by the miscalculations of Roberto Ridolfi and Gureau de Spes, these exiles spread the idea that England was ripe for revolt. All their homeland needed was a call to arms by an invader to dethrone and slay Elizabeth, declare Mary the Queen, and restore the country to the domination of the pope. They would receive tumultuous support of the rank and file of Englishmen, they insisted.

Roberto Ridolfi, Florentine merchant and conspirator, settling in England temporarily, attempted to overthrow Elizabeth I on behalf of Mary Stuart, who was to be married to a Roman Catholic, Thomas Howard, Duke of Norfolk. This aspirant to Mary's hand (hoping to become her fourth husband) bitterly hated Cecil Burghley. Ridolfi became the willing go-between for de Spes and Mary Queen of Scots.

Member of a prominent Florentine family, Ridolfi was trained as a merchant banker. One of his forbears had been married to a sister of Leo X (the Pope who excommunicated Martin Luther). Roberto went to London as a business agent (about 1555) during Mary I's reign, and became one of the determined schemers.

Ridolfi was engaged in his master's business, the Bishop of Rome, to drive Protestantism out of England and set Roman Catholicism back in its place. Never could there be a more opportune moment, Ridolfi

was convinced. On the throne was the Protestant Elizabeth, Ridolfi and others believed to be illegitimate. In confinement was the Roman Catholic Mary Stuart, the Pope and his minions believed to be the true heir to the throne. Such circumstances needed to be exploited. As his pope had declared, so Ridolfi believed, it was the priests' duty to exploit all circumstances, supported by all other Catholics, in support of the *Sancta Papa*.

Trusted and employed by the English authorities, Ridolfi's ardent Catholicism led him to meddle in political activity on behalf of discontented English Roman Catholics.

Just as Philip II had offered secret assistance to the English Catholics, and permitted the dreaded Inquisition to ill-treat Protestant Englishmen in the prisons of Seville and the Americas, the Spanish Embassy in London became the plotting centre against the government of England, under Spanish ambassadors, especially de Spes and Mendoza.

With the arrival in England of Mary Queen of Scots, under the protection of Elizabeth, a new chapter commenced in Anglo-Spanish relations, offering opportunity for a Roman Catholic crusade against "that Jezebel of the North," the "heretical" Elizabeth.

De Spes, in touch with Mary Stuart and the Norfolk noblemen, wrote optimistic letters in which he demanded assistance from Alva of Spain, in the manner of supporting armies from the Netherlands. The prospect was urged upon Ridolfi in 1569, of the overthrow of Burghley, the subjugation of Queen Elizabeth to their will, restoration of Romanism in England, and the elevation of Mary to the English throne. The folly and lack of substance were more sensibly assessed by the wily Alva, and he refused to act until the conspirators in England could show some concrete result. The plot associated with Norfolk collapsed.

After the failure of the 1569-70 revolt in the North (in which Ridolfi was involved), Ridolfi and John Leslie (Bishop of Ross) concluded that foreign military backing was absolutely essential for a successful overthrow of the English government. For this essential backing, Ridolfi left England in March 1571, to obtain assistance from Pope Pius V, Philip II and *Duque de Alba* (Alva), the Spanish Governor-General of the Netherlands. With some difficulty he obtained a writ-

ten statement that the Duke was a loyal Catholic and would lead an English revolution.

Involved in the abortive plot of 1569, Ridolfi took opportunity of the release of Norfolk from the Tower of London (August, 1570) to renew his machinations. Travelling often between England and the continent, ostensibly in his role as banker and moneylender, he spun an unsubstantial web around a project to get rid of Elizabeth and succeed in placing the Queen of Scots in her place. Mary, the Bishop of Ross (her agent in Paris), Philip and the Pope were all committed to the task, while Alva was still doubtful.

Ridolfi had received detailed instructions (on paper) agreed to by Mary, and had Norfolk empowering him to ask for guns, ammunition, armour and money; as well as 10,000 men, 4,000 of whom would make a diversion in Ireland. These instructions informed Ridolfi that the most important part of his mission would be conveyed by word of mouth alone.

The Duke of Alva informed the King of Spain (following Ridolfi's pleas for assistance) that to wage a serious war in England would be out of the question as long as Elizabeth lived. He wrote, ". . . but if the Queen of England were to die either a natural or other death," he would feel justified in committing a contingent of his seasoned troops.

Ridolfi arrived in Madrid and there stated that Elizabeth was to be murdered. Later that same day the Spanish Council of State debated the banker's mission. The invasion of England and the Queen's assassination were discussed as two parts of the operation. With Alva, King Philip argued that the English themselves must seize the English Council, put Elizabeth to death and then Spain would help, enabling them to maintain their position.

Warned of this, much more alert were the faithful servants and ardent supporters of Elizabeth, Burghley and Walsingham.

The law of treason was reinforced as "The Second Treason Act of Elizabeth, 1571"⁵ to include in the offences any affirmation that Elizabeth was not the Queen of England, as being heretical and schismatic. It was assumed that all Jesuits were to be treated as enemies of the state in the 1585 "Act against Jesuits, Priests and Such Other like Disobedient Persons."⁶

Now, the Oath of Supremacy became the test of loyalty!

The uncovering of the Ridolfi Plot, proposing the marriage of Mary Stuart to Norfolk (some still insist that he was a Protestant!), securing the invasion from the Netherlands of the Spanish army, was disastrous. Mary Stuart admitted to giving some sort of financial commission to Ridolfi. The revelation of this political interference added fuel to the already smouldering fire, but Elizabeth stood firmly (to the dismay of Walsingham) against parliamentary involvement or interference.

On the threat of torture, two conspirators, Higford and Barker told all they knew, and Walsingham's agents were directed to a hiding-place among the tiles of a roof of "Howard House", where they discovered a complete collection of papers associated with Ridolfi's mission, as well as nineteen revealing letters from Mary and the Bishop of Ross to Norfolk. On threat of torture the Bishop of Ross poured out the complete account of the dealings between himself, Ridolfi, Norfolk and Mary.⁷

Ross added bitterly: ". . . the Queen, his mistress, was not fit for any husband . . . she poisoned her husband, the French King, as he credibly understood. She consented to the murder of her late husband Lord Darnley. Thirdly she marched with the murderer and brought him to the field to be murdered. The Duke should not have had his best days with her." More than enough evidence was obtained to convict the Duke of Norfolk, and de Spes was ordered to leave the country.

Having failed to get help abroad, Ridolfi now plunged the conspirators into ruin at home. He reported in compromising written form to Mary, Norfolk, the Bishop of Ross and de Spes, of his meeting with Alva.

Lord Burghley obtained information from various sources and by September, 1571, Elizabeth's supporters were well aware of what was happening. Norfolk was re-arrested and tried for treason January, 1572, but Elizabeth was still reluctant to carry out the sentence of death. Mary she saved, but Norfolk was beheaded June 15th, 1572, a victim of his weak vanity and irresolute ambition, rather than dangerous qualities.⁸

Ridolfi continued his plotting against England from the continent until his death.

FRANCIS THROGMORTEN (*or Throckmorton*)

After the Bull excommunicating Elizabeth it was taken for granted that the pope had actually sanctioned the Queen's assassination, provided it was "undertaken in the proper spirit." It had been discussed in open Council at Seville, and formed a necessary feature in the enterprise to restore England to the control of the Bishop of Rome.

While preceding the Babington Plot by three years, the plot associated with Throgmorton's name helped produce the climate wherein Babington and his colleagues were involved in their escapade of treason.

Throgmorton (nephew of Elizabeth's old minister) was a conspirator as one of the members of the "inner temple" who made it their business to hide and help Jesuit priests in their attempts to organize opposition to the reigning monarch.⁹

Throgmorton's capture revealed a mass of discriminating documents concerning another conspiracy against England. This traitorous Englishman twice courageously resisted the agony of torture, but the third time his resistance collapsed, and he made some outstanding revelations: the plans for the landing of Guise and his brother, the names of English Roman Catholics expected to support the incoming foreign troops; the connivance of the Spanish Ambassador Mendoza, and Mary Queen of Scots. After his confession, Throgmorton moaned: "Now I have betrayed her who was dearest to me in the world! Now I welcome death!"

The house of Throgmorton on Paul's Wharf, London, served as communication centre for conspirators. Revelations at his trial resulted in the exposure, dismissal and expulsion of Spain's Ambassador.¹⁰

Revelations made by Throgmorton were followed by the organization of something of a vigilanti group known as "The Bond of Association", covenanting together if Elizabeth were assassinated, they would pursue to death those responsible.

It was the exposure of the Allen-Throgmorton attempt that brought about Mary's confinement in Tutbury Castle, and the order cutting off her correspondence with friends and collaborators. This proved unsatisfactory to Walsingham, so Mary Stuart was moved to Chartley where the check was made of every communication to and from her. In 1583 Throgmorton was caught in the act of writing to Mary Queen of Scots in cipher and was executed at Tyburn.

This earlier plot against the Queen was obviously Guise inspired, involving the invasion by Spain and the release of Mary Stuart, throughout which Throgmorton acted as messenger. It all laid the groundwork for later attempts, but also introduced extra investigation of Mary Queen of Scots by Burghley and Walsingham.¹¹

WILLIAM ALLEN

Cardinal William Allen must be seen as one of the most powerful influences in inspiration, enthusiasm, information, encouragement and equipment of many priests and seminarians. In the vanguard of plot after plot of revolt against the lawful Queen of England, William Allen was the evil designer and leader!

Allen knew no nation but the pope, Philip of Spain and the church. Unfortunately for Allen's sometimes gullible tools, exchange of mail from Mary, the Pope and Cardinal Allen was checked, decoded, and copies placed in the hands of the astute Secret Service leader.

The Lancashire-born Allen became principal of St. Mary's Hall, Oxford, but resigned soon after Elizabeth's accession to the throne. He remained in Oxford until 1561, and then went to Louvain to join a distinguished group of Catholic scholars in exile. "For health reasons" Allen returned to England 1562, spent three years in Lancashire, Oxfordshire and Norfolk, successfully stiffening Roman Catholic resistance to the Reform movement, which was prospering. A second time (1565) Allen went into exile and was ordained a priest.¹²

Allen's prolific pen was steadily at work urging Philip II and others to support the English Catholics in military rebellion. To assist in training *missionaries* for England, he established the English-language seminary at Douai.¹³ This was the site where the supposed foot of St. Anne (the mother of the Virgin Mary) was venerated¹⁴. This was the town which gave its name to the famous R.C. version of the Bible.

Allen was confident, and repeatedly wrote of a plot: in case of an invasion of England, the English Roman Catholic population would rise to support it. Vehemently, back in Seminary, he assured the French and Spanish adherents to Mary Queen of Scots that the English *faithful* would rush to arms the moment a foreign invasion touched English soil. Hence, in England was devised the bloody question: "In the event of an invasion sponsored by the pope to dethrone the Queen, would you be on the Queen's side?"

That the English persecution of Jesuit priests was political and not religious was admitted by Allen: "The question is not about religion, of which our enemies have not one bit, but about the stability of the kingdom, the worldly prosperity."

In the Seminary he had founded with the help of John Vendeville (in the face of much criticism and opposition) by his own initiative and drive, he did his most effective life work, more than he ever could have accomplished on English soil, that of preparing trained soldier-priests to overthrow the Protestant regime. Philip Hughes, in admiration, exclaimed, "Here, under God, was the principal means of preserving the Catholic Church for England for the next two hundred years!"¹⁵

One could write over the entrance of the Seminary at Douai, later removed to Rheims: "Train, equip yourselves for the crusade against Elizabeth of England!"

From here much influence was exerted for military intervention from Rome and Madrid on behalf of the Roman Catholics in England.¹⁶ Here Allen undoubtedly encouraged the intervention of Spain in England's affairs. Justly he has been criticized for training in political intrigue and treachery¹⁷.

This man was a priest with an inflexible purpose — a burning desire to bring about that purpose: send the graduates to England to save the souls of lapsing Roman Catholics, rescue the non-Catholics; set Roman Catholics in places of rulership and authority; and deprive the Protestant aspirant to office of an effective voice through the country.

The facts of the indictment given at the trial all agree: like a true Jesuit, Allen was to sow the seeds of treachery in the minds of every student. He was regarded as the leader of exiled English Catholics, even at times called to Rome to advise the pope on English matters. In 1587, at the request of Philip of Spain, and because of the role he intended to play when he became Archbishop of Canterbury and Lord Chancellor after the invasion and the unsuccessful revolt, Pope Sixtus V made Allen a Cardinal.

Allen was, undoubtedly, involved deeply from the mid-1570s in various enterprises to destroy Elizabeth and support a rival aspirant to the throne of England. According to Campion's biographer, for eight years, Allen and the Jesuits had so planned. Allen wrote August 8th,

1583 to the Cardinal of Como (the pope's Prime Minister) to "admonish the Pope that the opportunity was wide open, and would probably never occur again."

In his colleges, the success of Allen against Protestant England may be seen in the army of graduate priests in England. In a letter of August 8, 1583, he informed the Sancta Papa that he had 300 priests hidden in English noblemen's and gentlemen's homes, who would let in foreign forces to overthrow the Queen they detested. So effective was the work of Allen in his Jesuit-training colleges that it was said, of the 125 priests executed as traitors, 123 of them were actually trained by Allen and his staff in Douai, Rheims and Rome! Not a bad eight-year effort, by any means!

Allen was, in and out of the classroom, without a trace of doubt guilty of political intrigue, always encouraging foreign intervention in English affairs¹⁸.

Unknown, however, to Cardinal Allen, Burghley and Walsingham had agents, disguised as student-aspirants to the priesthood, quietly sitting at Douai, Rheims and Rome, listening to the plots being hatched in the foul nests of Europe against England. Even though the Jesuits consistently deny that there was ever any "League" or "Treaty" made, a copy has been found among the Venetian State Archives and has been published by the British Government.¹⁹

Allen insisted that the people of England must be exhorted to support an invasion to restore the Roman Catholic religion, to rid themselves of that "evil Elizabeth," whom, he said, "cannot be tolerated without the external infamy of our whole country, the whole world deciding our feminine dastardly, that have suffered such a creature almost thirty years together to reign over our bodies and souls." This came from his "lodging in the Palace of St. Peter's, Rome." With this view from a distance, he declared the invasion (The "Invincible Armada") was not against the nation but against Elizabeth, the Queen.²⁰

Standing accused of the crime of intrigue and plotting against the Queen and the nation, with nineteen others, Allen was charged with conspiring on "March 31st, 1580, in Rome, and on the last of April at Rheims, and at other times and places to depose and kill the Queen, etc., to cause war, slaughter and insurrection, to change religion and government, to call in foreign armies . . . For which purposes on

the 20th May and at other times in Rome and in other places, they excited invasion of the realm, and agreed then and on the last day of May at Rheims that nineteen of their number should come to England to excite rebellion and subvert religion, and that on the 1st of June, these nineteen, comforted by the rest, started from Rheims on their traitorous purposes . . .²¹

“That about February, Dr. Allen received a letter with certain Articles from Rome touching audience given by the pope to the Ambassadors of Spain and Florence, and that they had agreed in a League against the Queen of England which Articles at Dr. Allen’s commandment had been copied out . . . that the realm should be invaded by 20,000 men, and the most part of the King of Spain’s charge, that Her Majesty would be deposed and some English Roman Catholic elected king.

“ . . . That the Spaniard king should not appropriate any part of the Dominion of England or Ireland unto himself, but should wholly remain to the Crown of England²².”

Cardinal Allen’s secretary, John Hart, S.J., confirms the Papal League invasion plot charge. He was a student at Douai, and stated that he had copied out the terms of agreement on Cardinal Allen’s instructions. He also stated that Cardinal Allen had forbidden him to speak to anyone of these Articles. Hart added there was no doubt about Allen’s involvement, in his confession of December 31st, 1580.

An invasion was also discussed by de Tarsis (Spanish Ambassador in Paris), the Bishop of Glasgow, the Duke of Guise and Dr. Allen, to be paid for by the Spanish King, and launched in the Pope’s name. Mary Stuart heartily agreed, but said, “It is not my intention in any way to allow it to be proved that the said negotiations were carried on under my name.” Allen charged that Elizabeth was “a monster of unchastity”, and had no religion at all. In 1587 Allen assured Philip II that “every honest Englishman longed to see a Spanish banner hoisted on the Tower of London.”

In the confession of John Savage, August 11th, 1586, we are told: “Dr. Gifford, priest and reader of divinity in the English Seminary at Rheims, did solicit me to have slain the Queen’s Majesty, or the end of Leicester, which act he affirms to be of great merit, and the only means to reform the state, and a thing approved by Dr. Allen as he gave me to understand.”²³

Many English loyalists seethed in anger as they realized that students had been taught consistently on the great merit of murdering Elizabeth, thus poisoning every aspirant to the priesthood against the legally constituted Queen of England.

ROBERT PARSONS (*or Persons*)

In Mary's reign few opposed her openly. Protestants like John Ponet in his "Short Treatise of Political Power", and John Knox in his "Blast of the Trumpet against the Monstrous Regiment of Women," had developed doctrines of justifiable resistance.

Robert Parsons, Jesuit priest, was one writer who endeavoured to reverse the Protestant trend during Elizabeth's reign.

This Somerset-born, ardent, clever expert in intrigue, left England in 1575 to study at Padua and, after a retreat under the guidance of a Jesuit priest, was totally reconciled to the church, and entered the Jesuit Order himself. He left Rome with Edmund Campion, April 18th, 1580, for England.

Like Cardinal Allen, Parsons knew no allegiance but to the Pope and the church.

When Jesuits were forbidden in England, on pain of death, Parsons landed at Dover in a military disguise, encouraged secular priests (then in hiding), converted many of the gentry, procured a printing press, on which, moving clandestinely from place to place, he produced controversial tracts of his own, like "Brief Discourse," and Campion's "Decem Rationes."²⁴

We know that Parsons, an ardent friend of Cardinal Allen, came to England with Father Campion and at least seventeen other priests to begin a Jesuit Mission and to prepare English Roman Catholics for the coming invasion. He fled to the continent when Campion was arrested, and never returned. He spent his entire adult life engaged in plot after plot against England and trained hundreds of priests for the same work. Robert Parsons is often mentioned in Vatican Plot Documents²⁵.

After consulting with Dr. William Allen, Parsons was forbidden to return to England by the Jesuit General, since he and Allen had been declared traitors by the government there. He retired to Rouen, to teach and train others in similar intrigue.

It was reported in 1582, that Parsons had arrived on the continent from England, "where he has had affairs in hand for the last two years." So wrote the Nuncio in Paris (Castelli) to the Cardinal of Como May 8th, 1582.²⁶

So it is determined that the Campion-Parsons combination had been plotting against England as early as 1580!

Walsingham was intensely interested in Mary Queen of Scots' correspondence with Parsons. The Secret Service head, through his agents, was aware of the constantly recurring plans of Cardinal Allen and Parsons at Douai, Rheims, Rouen and Madrid, in the interest of Mary, and providentially, learned of the greatest attempt of all — the Babington Plot!

Parsons, with Campion, had raised the question in Rome re the Supremacy of Queen Elizabeth vs. the Papal Bull, and had been doubly assured by Pope Gregory XIII that the Bull was not binding on Roman Catholics until it could be executed.

Undoubtedly, the moving spirits behind the Spanish assaults were the Jesuits, especially Robert Parsons, who had become Philip's adviser and expert of propaganda on English matters.

When Parsons was safely in Europe he continued to direct the Jesuit Mission in England "in absentia"²⁷. He exerted his influence at all the capitals in his attempt to save Mary Stuart from the executioner, and to promote the invasion of England by Philip of Spain, which ended in the humiliation of the Armada.

Antonia Fraser agrees that "diplomatic missionaries, such as Robert Parsons . . . subsequently went to Spain where, from knowledge gained during his visit, he suggested Catholicism should be returned in England by force rather than purely missionary endeavours."²⁸

This energetic Jesuit made several journeys to win support for invasion plans to aid James IV of Scotland, and his captive mother, Mary; once to Philip at Lisbon, May 1582, another to Pope Gregory XIII, August 1583. Both plans failed because Philip, though urged to do so by the pope, refused military aid. Such political activities cannot escape our notice, but should be viewed in the light of subsequent practice, when popes often employed Jesuits on political missions.

In 1594, Parsons produced a work in which he declared the English crown should go to Philip's daughter, the Infanta Isabella. With a

Spanish army, based on Brittany, and the Jesuits saying the Infanta should have the throne of Elizabeth, the resultant severe action against missionary priests and other recusants became the order of the day in England.

With Cardinal Allen, Robert Parsons again pressed the matter as they strongly urged pope Gregory to carry out the plans for England's invasion, and to place Mary Stuart upon the throne of England.²⁹

Robert Parsons has become notorious in his passion for intrigue. He was misled into a belief that the work of the Catholic reformation of England could be done by political and military measures.³⁰

EDMUND CAMPION

A young fellow of St. John's, Edmund Campion, lively, intelligent and graceful, was one of a group of undergraduates presenting "Palamon and Arcits." He read for Queen Elizabeth's amusement a dissertation on the influence of the moon upon the tides. The Queen was extremely pleased by his personality and recommended Campion as a protegee. Her notice dazzled the young student. "The sugared words of the great folks, especially of the Queen, so enticed him that he knew not which way to turn."³¹

After taking deacon's orders in the Church of England, Campion felt he could no longer compromise his position with Anglicanism³², and became a devout and zealous Roman Catholic.

He travelled to the continent to Father Allen's Seminary, spending himself in intense study there and later in Rome.

In 1569 he went to Ireland, became a Jesuit, and was ordained a priest in 1578. Among other works he published "Decem Rationes" (Ten Reasons) against Protestantism.

"Regnus in Exelcis" (Bull of Pope Pius V), February, 1570, made the previously religious issue a political one. The Queen was excommunicate and loyal sons of the church must remove her. All were absolved from their allegiance to Elizabeth as Englishmen. English Romanists were in a dangerous dilemma: **obedience to the Queen meant denial of the Bull, their church and the pope; obedience to the pope meant rejection of the Queen and active or passive treason.**

"The serious effect of the Bull . . . against Elizabeth only began to be properly felt toward the end of the 1570s, when the re-conversion

of England was attempted, once from abroad; a trickle, and then a faster flow of Jesuit missionaries, many of them Englishmen returning after training abroad. They made this cause their own. There were differences of temperament among the Catholic evangelists themselves, from incandescent faith and sanctity, such as many remembered Campion, to the more diplomatically minded missionaries, such as Robert Parsons, who had contacts in every European capital. Both men arrived in England at the same time in 1580, although Parsons subsequently went to Spain from whence, from knowledge gained during his visit, he suggested Catholicism should be restored to England by force.³³

The "sacred expedition" informs us "Allen had been eight years in preparing" and in 1588, he was "dispatched and destroyed."³⁴ Eight years from 1588 takes us back to 1580 when Campion and Parsons were on the way to England from Rome, to plan that "terrible day for the heretics" of which Campion preached to his fellows.

So to England they came; commissioned by Gregory to convert Protestants and strengthen Roman Catholics. Quite a team, Robert Parsons and Edmund Campion, Jesuit missionaries, assured by Pope Pius' successor that his predecessor's Bull was not binding on Catholics until it could be executed. They must hasten the day of the execution!

September 5th, 1581, England's Privy Council considered, among other things, the Roman Catholic Lady Stoner's house — a nest; a complaint against the Bishops of Hereford; matters concerned with recusants; and that a man had spoken in favour of Campion.

Evading authorities, ministering to Catholic families for a year, Campion was caught in Berkshire and brought to the Tower of London, bearing through jeering crowds the placard, "Campion, the seditious papist." He was charged with inciting rebellion, also holding correspondence with foreign powers.³⁵

At the trial the indictment noted that the invasion mentioned by the accusation was planned by the pope and the others named in the Treaty signed in Rome, February 18th, 1580.

Charged with plotting to dethrone Elizabeth, Campion said, "The only thing we have to say is that if our religion do make us traitors, we are worthy to be condemned, but otherwise are as true subjects as ever the Queen had."

Campion suffered bravely on the rack; was hanged, drawn and quartered. In 1886 he was "beatified" by Pope Leo XIII.

CAPTAIN FORTESQUE

Braggart and adventurer, Fortesque boasted of his friendship with Duc de Guise, the hottest of the Queen's enemies in France; with Bernardino de Mendoza too. Messengers were always travelling back and forth, between England and the continent, plotting the liberation of Mary Queen of Scots, and a revolution to dethrone Elizabeth.³⁶ Fortesque bragged of his personal involvement.

The observance of a Mass in the private residence of one of the nobility, reports that Captain Fortesque was actually the priest conducting the service, and during the observance, Fortesque raised a flashing poniard, holding it aloft a few moments. Then he descended the steps to John Savage and bent over him, saying in the Latin tongue, "Take this consecrated weapon. Let it serve God!" John Savage took the weapon reverently, kissed it and slipped it into a scabbard at his side³⁷.

Fortesque was said to have been executed for treason.

JOHN BALLARD

The real brains behind the Babington conspiracy was the Pope, Cardinal Allen, the Jesuits, and particularly a Jesuit priest named John Ballard, who had been trained at the English language college at Rheims for two years. In 1584 he travelled to England and spent five years spying out the places most convenient for landing troops, and helping to organize the plotters.³⁸

Ballard encouraged Babington in his selection of six assassins to whom would be assigned the task of murdering Queen Elizabeth. It was from Ballard ultimately, that Walsingham learned the truth concerning the Babington planning. Ballard informed Gilbert Gifford that before any active steps could be taken "he must obtain the Queen of Scots' hand and seal to allow of all that must be practiced for her." Without this his labour was in vain and nothing could be done.

In 1584 Ballard accompanied Anthony Tyrrell to seek audience of Pope Gregory XIII, to enquire if it were lawful to slay Elizabeth.

The Pope received them kneeling in his Cabinet and told them the act would be lawful.

Ballard was, without doubt, the priestly spy getting information about England's harbours, sounding out the English Roman Catholic gentry, and determining ostensible strength from Catholic forces for the rebellion. That was two years previous to the Throgmorton Plot in 1583!

Little could be wrung from Ballard at his examination. It was John Savage who told everything!

When Mary Stuart was confronted by discriminatory evidence and other confessions she was taken by surprise, but completely denied them: "I say they lied openly!" The mention of Ballard acting as a spy really shocked her, but she insisted that she knew neither Ballard nor Babington.

All of Ballard's information about the harbours and Catholic strength in the counties was sent on by the Spanish Ambassador to Philip in Spain from Paris, August 13th, 1568, and it is extremely difficult to accept the fact that the Queen of Scots knew nothing of the impartation of such information to England's sworn enemy.

(While Captain Fortesque was said to have been executed for treason years earlier, some present evidence to suggest that Ballard and Fortesque was one and the same man!)

Ballard the priest, was the first of seven plotters associated with Babington's name, executed October 20th, 1586. Mendoza wrote to Philip: "Ballard the priest was the first one they executed, and he exhorted all of them, since they had been Catholics all their lifetime, they should prove themselves in death."

Foley, the Jesuit author, includes Father John Ballard in his catalogue of "Martyrs for their Faith."³⁹

NICHOLAS SANDERS

In the 1570s Nicholas Sanders was already at work, making such fanciful claims as that Mary had deliberately refused the English crown for the sake of the Catholic faith. As a result, she became romantically identified with the spirit of counter-reformation!

Lives of Catholic "martyrs" (answer to Foxe's "Book of Martyrs"), began to include the name of Mary Stuart, considered a Catholic martyr in her English Protestant prison.

In 1579 Fitzmaurice, accompanied by Nicholas Sanders, the papal Legate to Ireland, landed with a scratch force at Smerwick. It appeared for a time as though a successful revolt might be raised, though James Fitzmaurice was soon killed. Spanish reinforcements arrived in 1580, and Sanders was turning Irish hostility to England into zeal for the Roman Catholics. Later Grey de Wilton routed the papist forces, recapturing Smerwick, putting to death as pirates the Spanish troops who had held it (Philip had disowned and ignored them). That was the end of the last independent action by the papacy in Great Britain.

On Elizabeth's accession, Sanders, an ordained priest from the continent, became involved in several schemes for the restoration of England to the papal obedience, and acted as an adviser to Pope Gregory on English affairs. He went on a mission to Spain in 1573 to obtain support from Philip, and went again as papal agent to Ireland where he died.

Pope Gregory XIII was determined to extinguish "heresy" and, when enthroned, dedicated his *throne* to that end. He must recover the western world for Rome, but he was less troubled by moral scruples about the means employed. "He was always hatching plots, planning action, driving others to take up the sword for Rome, but he displayed little ability to develop a single effective scheme. Rashness . . . characterized all his doings, and his impulsiveness . . . destroyed much of the moral basis on which the papacy might have acted. He saw the value of Jesuit missions and encouraged them, but he wanted more immediate and more warlike results as well. When the powers showed themselves unwilling, unready or unable to carry the crusade into Elizabeth's country, the Pope himself undertook to fit out expeditions to carry out the enterprise against England, of which papal and Spanish documents are full⁴⁰."

Pope Gregory found his opportunity through the conditions in Ireland where Elizabeth's policies aroused savage opposition. Failing to obtain Spanish help, James Fitzmaurice went to Rome and in 1578 an expedition was dispatched by the pope. The expedition, led by Sir Thomas Stuckley (of previous experience in Ireland), was diverted to assist Portugal in Morocco.

The hopes of Rome, again toward Spain on the one hand and to missions on the other, found Spain slow to respond and priests suffer-

ing losses. The priests (Jesuit trained), only influenced a minority of English people. The international scene darkened as Spain became wholly obnoxious to the English. While it is true Catholic attacks preserved the Catholic faith in England, it is also true that they failed to shake the Protestant state and, by reaction, helped the growth of a more ardent and uncompromising Protestantism. Thus, even "the wrath of men" was made to "praise Him!"

The major point in the life of Nicholas Sanders was his obsession in promoting military invasion of England for the restoration of the papacy. Lengthy and unsatisfactory negotiations for this purpose in both Rome and Spain culminated in his landing in Ireland as papal agent in 1581 to promote rebellion there, and this culminated in failure and his death!

ANTHONY TYRRELL

Father Anthony Tyrrell, Jesuit priest, was trained in Allen's English College at Rome, the training college of Ballard, whom he accompanied back to Rome in 1584. Tyrrell moved about all of England and mixed with nearly all the Babington conspirators, knew most of their plans, and how they were to be carried out.⁴¹ He had been arrested a few days before the others, and, on learning of the arrest of Ballard and Babington, at once wrote and offered to confess all he knew if Lord Burghley would spare his life. He made four confessions disclosing the entire band of traitors and assassins involved.⁴² Lord Burghley drew up a list of twenty-five questions for him to answer. Article Nine incriminated the Earl of Arundel, who it was learned, on his escape from the Tower of London, was to take command of the revolutionary forces, to be joined by the Spanish invaders from the Netherlands.

WILLIAM PARRY

Dr. William Parry was a thorough scoundrel who had escaped hanging for burglary by entering Walsingham's secret service. He was restored sufficiently in favour to sit in Parliament. He electrified Parliament December 17th, 1584, in his strong opposition to the "Bill to Expell All Jesuits from England."⁴³

Parry had been a protege of the Jesuits, a spy of Walsingham's who had gained admission to Elizabeth to tell her the Romanists were

plotting her murder ("at which" he said "I found her very calm"), and then returned to join in the plotting with other disaffected Catholics.

He was betrayed to the Government by a fellow-conspirator. Statements he made at his trial made everyone concerned aware of the continuous plotting of attempts on Elizabeth's life, because all of England's enemies "were aware" that no rebellion or invasion could succeed unless she were slain, or at the least dethroned.

Parry was executed in March, 1585 for conspiracy against Elizabeth.

One of the results of the Pope Gregory-Dr. Parry Plot, was that Walsingham knew he was obliged to pay much closer attention to the exchanges of the English Catholic refugees in France, and so came upon the truth of the Babington conspiracy, which culminated in the execution of Mary Queen of Scots.

JOHN SAVAGE

John Savage, a student for the priesthood at the notorious plotting centre, Allen's College in Rheims (1583-1585), had also become a soldier or chaplain in Flanders under the Duke of Parma. He had passed through Rheims on his way back to England where taught Gilbert Gifford's relative, Dr. William Gifford, Professor of Divinity, and under that Seminary professor's powerful influence, John Savage had become convinced it was his divine mission to murder Queen Elizabeth⁴⁴.

One plot succeeded another, and Savage joined with Babington and his allies, whose plan was to "rescue" Mary, murder Elizabeth, cut down Burghley, Walsingham and the rest of the cabinet. Thereafter it would be a simple matter, they believed, to exalt Mary Stuart to the throne.

Savage acknowledged personal involvement in the plot, including in his statement five other students of Allen's and Parson's Seminary at Rheims and Douai: Thomas Salisbury, Chidiok Tichborne, Barnewell, Tilney and Abbingdon.

When this news started to leak out, Savage hastened to Babington, insisting that one of them should go immediately to the Court and carry out the assassination. When Babington bid him go and per-

form the task to which he had stated he was called by God, Savage said he had no proper Court apparel and no one would ever admit him. Babington flung a handful of coins into his lap, bidding Savage to go and buy the necessary clothing, and to be "quick about it."

Savage was arrested in London. He confessed everything concerning all participants, and pleaded "guilty" at his trial. His account of himself, for its particular clarity was read aloud by the Clerk of the Crown to an increasingly angry crowd as they were made to realize how the Jesuits at Allen's college had taught the young seminarians the legitimacy and the merit of the cold-blooded murder of their Queen. Savage said he had made his confession without any threat of torture.

THOMAS BARNEWELL

Barnewell was one of Babington's recruits, one of the six who were to be strategically situated at a given time in order to slay the Queen. The group were so confident of their success they had posed together for a portrait, the six of them, with the seventh, Anthony Babington, in the centre.

Barnewell was recognized by Queen Elizabeth at a garden party, from the portrait she had already seen, and he became terribly alarmed when the Queen continued "looking at him with a steadiness which would have alarmed a wiser man."⁴⁵ The conspirator fled in terror. Elizabeth had, he said, walked toward him, recognizing him, and simply had said: "You see, I am unarmed!" He went on babbling to his fellows in crime, "Her eyes beat me down. It is the death of all of us!"⁴⁶

As the erstwhile assassin slunk away, Elizabeth remarked to Sir Christopher Hutton, "Am I not well guarded today, with no man near me who wears a sword at his side?" Both Barnewell and Hutton repeated this, which they distinctly heard, at the trial⁴⁷.

THE GIFFORDS

The Giffords were a prominent family who lived near Chartley in Stratfordshire, where Mary Queen of Scots was to live during the heyday of the Babington hopes. One of them, Gilbert, became the

tool of Walsingham, as one of his agents, in setting up the means whereby England's Secret Service was able to keep abreast of all the comings and goings of the Babington Company.

William Gifford was a Jesuit, professor of divinity at Allen's seminary at Rheims. He constantly inveighed against Elizabeth, advocated her assassination, and allegedly gave nine hundred pounds to get it done by his brother, one of the Queen's bodyguard.⁴⁸

William also solicited John Savage to slay Elizabeth and/or the Earl of Leicester, as the "only means to reform the state." This, Savage exposed, was approved by Dr. Allen.⁴⁹

Gilbert, after having the Chartley "secret" mail delivery organized, went back to France. In the following years, he was arrested for dissolute conduct in Paris, and found to be a Jesuit priest. He was imprisoned by the ecclesiastical authorities, and died in prison.

JOHN HART

Rev. John Hart, Jesuit priest, was the secretary to Cardinal Allen at the seminary at Douai, and who copied out the instructions of Allen, February, 1580, "Articles of the Papal League." These were agreed upon between the pope, the King of Spain and the Duke of Tuscany. Allen forbade Hart to speak to anyone of these articles, wherein the information was amassed in preparation for 20,000 men who were to invade England, and enforce upon the English population the return to the papal jurisdiction.

THOMAS MORGAN

One of Mary Stuart's faithful servants in France, to whom the Queen of Scots bequeathed a golden ring for such faithful service, was Thomas Morgan. He kept Mary and her friends well informed to open the way for Mary to ascend and occupy the throne of England.

It was on the basis of Morgan's recommendation of the "religious gentleman of a good family" who could be safely trusted, that Mary had accepted Gilbert Gifford to direct her private correspondence, little knowing he was also a secret spy of Walsingham's. This overconfidence in Gilbert deprived Mary of all protection as far as private communications were concerned, for the "plant" made secrecy impossible.

Morgan had, with a degree of regularity, been telling Mary in “secret” letters, in unmistakeable language, there was to be another attempt of the same sort of plots previously planned but aborted.

His letter of June 14th, 1586, included an extremely foolish, revealing postscript: “There be many means at hand to remove the beast that troubles all the world.”⁵⁰

Babington himself had included in his confiscated letters, a duplicate of the communication regarding “the beast that troubleth all the world.”⁵¹

Although Morgan was completely trusted by Mary, he was strongly suspect in France. Morgan and Paget were never trusted with the invasion plans of 1583, “fearing that (they) might hold secret correspondence with some of the Council in England, although the said Queen trusted them contrary to the opinion of the said Duke (of Guise) and the Ambassador.”

Regazzini (papal nuncio) told the Cardinal of Como, “This Morgan is considered by many here, and particularly the Jesuits, to be a knave; yet the Queen of Scots relies upon him more than on her own Ambassador (Beaton), as the Ambassador has told me many times.”

Beaton, Morgan, Paget, and other foreign agents, had depended upon Mary’s secret pipeline for letters in and out of Chartley, without which no foreign plotting could successfully have taken place.

Elizabeth, during 1585, had completely cut this line of communication, but it was opened again January 16th, 1586, and all the plotters (Mary was one of them!) believed it to be secure and confidential.

Morgan, who consistently refused ever to testify against Gilbert Gifford, in a letter to Mary, approved officially the choice of Babington as a shrewd and reliable contact.

Mary’s trusted and faithful confidante, had been Lord Shrewsbury’s secretary, relied upon constantly for guidance regarding certain members of the gang of Babington’s conspirators.

An exile in France, Morgan participated in all the conspiracies against Queen Elizabeth. The French Henry III had refused to hand him over as a traitor to English justice, but kept him in the Bastille in an easy-going captivity⁵².

ANTHONY BABINGTON

A group of devout, well-educated young gentlemen, most of whom

had been students at Allen's hotbed of intrigue on the continent, entertained Edmund Campion on his arrival in London, 1580, and formed themselves into a secret society to "maintain, protect and support Jesuit missionaries."

One of these was the brilliant Roman Catholic young man, the conspirator Anthony Babington, an English gentleman of considerable wealth. He had been brought up secretly as a Roman Catholic, and had applied for a passport with the expressed intention of "spying on the refugees"; in reality to organize a foreign military expedition and to secure his own safety (about which he had some doubt) but the ports were closed.

He had a private meeting at Sheffield when Mary Stuart was first under the supervision of Lord Shrewsbury, and like so many others was captivated by her magnetism and charm. He set his heart on her complete freedom and elevation to the throne occupied by Elizabeth I.

Babington had been page to Mary and fell under her spell. He was marked out by her agents abroad as the most fitting leader of a Roman Catholic insurrection, and in 1586 was induced to play the leading role in the conspiracy which has always borne his name, aiming at the murder of Elizabeth and many leading men in her Government, at which time Mary would be released.⁵³

This young man was one of a band of Roman Catholics who accompanied Campion and Parsons to England — the spirit of plotting in his blood. In 1586 the group planned thoughtfully and deliberately the cold-blooded assassination of Elizabeth and the often rehearsed plans for the enthronement of Mary Stuart.

In working out the details of the plot, Babington behaved with indiscretion, prompted by his own vanity, permitting some amazing blunders in correspondence which obviously directed examination of his own, as well as the Queen of Scots' involvement.⁵⁴

A dozen, well-equipped men with double pistols under their cloaks, would slay the chief councillors of the realm: Earl of Leicester, Lord Hudson, Lord Treasurer Burghley, Sir Francis Knollys, Sir Francis Walsingham, and others. Another six plotters would murder Queen Elizabeth. At the same time, more would take over the Tower of London, freeing Arundel to immediately take over command of the rebel forces to be joined by the European forces landing at certain harbours along the east coast.

To Mary Queen of Scots, Babington pledged he would do everything possible to press the issue and carry out the plan to rid the world of Elizabeth and to place Mary Stuart on England's throne⁵⁵.

June 17th, 1586, Mary wrote to Babington, mentioning the fact of the plot, approving the plan, and asking several things pertinent to the "invasion" from the continent to assist the civil uprising⁵⁶.

Made aware of a Walsingham memorandum concerning himself, Babington fled to St. John's Wood, where he was sheltered by a convert to Catholicism. Discovered, he was arrested and escorted to the Tower of London, later to be tried with others and condemned to death.

In spite of challenges regarding Mary's letters, Babington himself considered them to be genuine, and on the day he died, explained the cipher in which they were written.

Babington acknowledged completely his involvement and participation in the vile deed, threatening Elizabeth's life and taking over the nation, with Mary at the head, thus restoring the country as a Roman Catholic fief of the pope.

THE WORST CULPRIT OF ALL!

Obviously these intrigues were no accident. The pattern is monotonously to be observed. One great planner was behind everything. Were it not for this one ambitious, arrogant, overbearing, demanding tyrant, the first plan or two would have ended the ongoing attempt to destroy England's glory, and enslave this entire people under the ruthless rule of the *Sancta Papa* of Rome!

We solemnly charge the worst rascal of all, the papal antichrist system, headed by its reigning popes, to be the leading criminal element involved in the Babington plot, and all other plots besieging the English people during the reign of Queen Elizabeth!

We charge the popes of the "succession" with being the prime movers in the entire adult life of Elizabeth to deliberately destroy her and her kingdom, forcing England's return to the domination of their evil, enslaving system, called the "Roman Catholic Church." Not only was the pope the prime mover of the seditious intrigues in England, but he was the mainspring of the ongoing treachery.

The pope insisted on exercising absolute authority and sovereignty over all kings and princes, and dared to assume the prerogatives of Deity in wielding his "spiritual" and "temporal" swords.

We contend that the popes of Rome from the third century on constitute the antichrist system. A considerable number of emperors, kings, queens, ably supported by martyrs, reformers, Waldensians, Albigenensis, Covenanters, Puritans and others, confirm this.

The Pope of Rome was in France during the horror of St. Bartholomew; in England during the Marian persecutions and burnings; in Ireland during the butchery of thousands; in Old England trying to destroy Elizabeth; place Mary Queen of Scots upon Elizabeth's throne; stir the Roman Catholic population to bloodshed and the horror of a civil war; guarantee another alliance with Spain; and force a return (through "dungeon, fire and sword") to the papal obedience!

The pope's arrogant, ambitious drive knew no limit. Long before the Marian and Elizabethan periods in England's history, in 1253, Robert Grossetette, Bishop of Lincoln, said on his dying bed: "I am convinced that both the pope, unless he amend his errors, and the friars, except they endeavour to restrain him, will be deservedly exposed to everlasting death. Christ came into the world to save souls; ought he not then, who takes pains to ruin souls, to be denominated antichrist?⁵⁷"

The New York professor put it succinctly when he said: "The claims of the Roman Catholic Church imply a rebellion against modern civilization and an intention to destroy it, at the risk of destroying society itself. To be able to submit themselves to these claims, men need the souls of slaves⁵⁸."

"Where it has been in power, the Church of Rome has shown its real colours . . . In Protestant countries where it is in opposition, it wears the similitude of an angel. It is energetic and devoted; it avoids scandal; it appeals for toleration, and, therefore, pretends to be tolerant. Elsewhere it has killed the very spirit of religion, and those who break from it believe nothing⁵⁹."

"Rome in the minority is a lamb. Rome as an equal is a fox. Rome in the majority is a tiger!" This has been repeated often and it is historically true.

“The Pope is appointed by God as the superior of every other sovereign,” claims the Romanist.

Pope Innocent IV, in the Council of Lyons, July 16th, 1245, issued a decree against Frederic, Emperor of Germany, in which he said: “We hold on earth the authority of our Lord Jesus Christ . . . and we do hereby declare the above-named prince, who has rendered himself unworthy of the honours of sovereignty, and for his sins, and cast off by the Lord, and deprived of all the honours, and we do hereby sentence and deprive him, and all who are in any way bound to him by an oath of allegiance, we forever absolve and release from that oath, and by the apostolic authority, strictly forbid any one from obeying him, or in any way whatever attempting to obey him as Emperor and King; and we decree that any who shall henceforth give him assistance or advice, or show favour to him as Emperor and King, shall be *ipso facto* excommunicated: and those in the empire upon whom the election of an emperor devolves, may freely elect a successor in his place.” Such was the reverence with which this act was regarded that the German princes elected Henry, the Landgrave of Thuringia, to the throne from which the pope of Rome had expelled Frederic, and at his death, William, Count of Holland.

Pope Gregory XIII with his grandeur of intellect, towering ambition, daring spirit, and unrivalled power of penetration, exhibits the claims of the popes in the boldest of light. He thundered: “For the dignity and defence of God’s holy church, in the name of Almighty God, the Father, Son and Holy Ghost, I depose from Imperial and Royal administration, King Henry, son of Henry, some time Emperor, who too boldly and rashly hath laid hands on the Church; and I absolve all Christians subject to the empire from that path whereby they were wont to plight their faith unto true kinds; for it is right that he should be deprived of dignity who doth endeavour to diminish the majesty of the Church.

“Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm; that all men may now at length understand, if ye can bind and loose in heaven, that ye also can upon earth take away and give empires, kingdoms, and whatsoever mortals can have: for, if ye can judge things belonging to God, what is to be deemed concerning these inferior and profane things? And if it is your part to judge angels, who govern proud

princes, that becometh it you to do toward your servants? Let kings, now, and all secular princes, learn by this man's example, what ye can do in heaven, and in what esteem ye are with God; and let them henceforth fear to slight the commands of holy church; but put forth suddenly this judgment, that all men may understand that, not casually, but by your means, this son of iniquity doth fall from his kingdom."

Gregory declared that kingly and papal governments might be compared to the sun and moon. The pope's government is like the sun, filling the earth with its power and glory; the dominion of monarchs is like the moon, diminutive in its light, merely reflecting the glory of the "sun" — the mighty sun of the city of the "Seven Hills."

Gregory's doctrine is: "that royal authority is ordained of God, and should remain within its proper limits, subordinate to the papal power, which is sovereign over all."

What amazing gall! This is what we must say: the one who makes these claims, and demands such submission is indeed the antichrist, the biggest rogue of them all! The Ridolfis, Babingtons, Allens and Parsons were mere dupes and pawns of the popes in all their acts of intrigue and treachery! He is indeed, the worst offender, because he is the cause and mover of all the acts of treachery against Queen Elizabeth, the incitements to assassination, the demands to rebel, the order to win back England's submission! Here is the evil criminal:

The pope who would repeatedly, benignedly (smiling on one side of his face, scowling from the other), treacherously approve, even order, the Jesuit trickery in the attempt to win back England's submission;

The pope who would smilingly receive the news of the St. Bartholomew massacre, ordering the bells to peal out in victory, who would call for a special *Te Deum* to be sung, even strike a commemorative medal celebrating the horror of the slaughter of the French Huguenots;

The pope who would bless the terror of the Spanish Inquisition and its tortures, inflicted on the Netherlands, and to be visited upon England after the "victory of the "Invincible" Armada;

The pope who would brazenly, May 3rd, 1570, in his Bull "Magnum Bullarium Romanum", excommunicate the Queen of England and all her subjects, urging every Englishman to refuse his own vow of allegiance to Her Majesty;

The pope who would be pleased with the fires of Smithfield, Oxford and Brentwood, as the Protestant martyrs were destroyed for religious principle during the reign of his "faithful daughter," Mary Tudor;

The pope who would bless the "holy expedition" of Jesuits like Parsons, Savage, Tyrrell and Babington, to murder Elizabeth, turn over England to the horror of a civil war, as another pope "blessed" the armies of soldiers going into Spain to fight under Generalissimo Franco, and "blessed" the troops going into Ethiopia to subdue the dusky tribesmen largely by poison gas methods;

The pope who would declare that murdering Elizabeth "in the right spirit" would not be a "mortal sin", but would gain merit;

The pope who knew very well that the Bull against Elizabeth would pave the way for the very presence of plotters and political enemies — that the Bull immediately made the Jesuit priest an interfering political provocateur;

The pope who knew very well that while he "blessed" Spain and condemned William Hawkins, his son John, Sir Francis Drake and other seamen like them, as pirates and outlaws plundering Spanish galleons and stealing Spanish gold, when all the time these men were on the high seas returning periodically to England with their spoils of war, knowing full well that in the hearts of Philip II, the Duke of Tuscany and the pope himself, there was already an undeclared war going on — and the Treaty between them is evidence of that fact;

The pope who would "canonize" some of the criminal, murderous traitors against the realm of England, knowing full well that they were executed for such acts of treachery justly, declaring them to be saints and martyrs instead;

The pope who would lend himself to the "canonization" and "beatification" of the treacherous rascals, to guarantee the continuation of the polemical spirit, in smiling approval of their acts of treachery, now to be invoked so that with the aid of prayer, non-Catholics may now be brought back to the Roman Catholic church as converts;

Such person(s) we declare to be guilty of lying, political intrigue, political interference, guilty of perverting the gospel of Christ in content and practice; guilty of crimes committed by those who were found guilty of plotting against the lawful sovereign; guilty of aiding and abetting in capital crimes; guilty of falsifying the historical record

by the act of declaring the perpetrators of foul deeds against the state to be saints:

We declare the entire papal system: "Guilty as charged!"

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Chapter Six

Reviewing The Records

If the writers of several recent histories had produced their volumes one hundred and twenty years ago, they might have been excused for what is distortion of historic fact, but in the light of the fact that pertinent documents were thrown open at the Spanish Archives in Silamancas in 1862 when the English historian Froude found the "Armada dispatches" from Rome; and other continental nations opened their archives for research scholars in 1872, later writing regarding the Babington conspiracy is amazing to say the least!

These dispatches, letters, proclamations, and secret conveyances, conclusively show that the Queen of Scots was for over twenty years very much a part of the plotting of Cardinal Allen and the Jesuits' attempts to overthrow England, so that a superstitious nation after the pattern desired by Mary Tudor might emerge.

Rather than listening to attempts at "whitewashing" the Jesuits' education, and the attempts of historical (or hysterical) "experts" to discredit the English Secret Service, it is time to demand that a true recounting be presented in our classrooms — authentic records, that our children might know the truth about their heritage, in which they would be made to rejoice!

The plotters associated with the name Babington, were not the martyrs they are claimed to have been by Roman Catholic apologists. Rather they were treacherous criminals working against the legally constituted state, and the lawfully crowned monarch — wicked traitors — enemies of the kingdom and the monarch to whom they had sworn their allegiance, and whom they pretended to serve. That is why they suffered the supreme penalty, and justly so!



Elizabeth I in Parliament
from "The Journals of All the Parliaments", 1682

For more than three centuries truth concerning the great murder and invasion plots against England by the pope, the Jesuits, the Kings of France and Spain in the interests of Mary Queen of Scots, lay hidden in the State Archives of the Vatican, France and Spain.

In 1862, the English historian Froude, gaining access to the Spanish Archives at Simancas, found the Armada Dispatches from Rome. In 1872 the Vatican and other continental countries threw open to all scholars for research their Archives of the Reformation era.

Over 25,000 Vatican, Spanish and French documents were then copied by British Government agents. They are now in Britain's Public Records Office. The dispatches prove without question that Mary Stuart was plotting with all these adversaries of Protestant England for many years, for the invasion of England and the murder of Queen Elizabeth. The Spanish *Invincible Armada* of 1588 was part of the great plot for which the papacy was unquestionably responsible.

Mary Queen of Scots at her trial, tried to make the court believe the letters produced against her were forgeries by Walsingham and his agents. In the archives are some of the Vatican, Spanish and other documents found between 1862 and 1886 which prove clearly Mary was committing barefaced perjury. These foreign dispatches are to and from her friends during the plot.

Regarding the Spanish Armada and its attempt to destroy the Britain of Queen Elizabeth, fortunately for the cause of truth, the original official dispatch from Rome to Philip of Spain, containing Spain's and the pope's plans has been found in the Spanish State Archives at Simancas, and published by the British Government.

The dispatch, dated February 24, 1586, is from Count Olivares, Spanish Ambassador to the "Holy See", to Philip II of Spain. It contains the replies of Pope Sixtus V to Philip's terms for undertaking the great expedition against England. We present it in abridged form:

King Philip II: "Although His Majesty (Philip II) has been at different times admonished by predecessors of His Holiness to undertake this enterprise, he never felt so convinced of the great favour with which His Holiness so reasonably regards the enterprise."

Pope Sixtus V: "His Holiness returns infinite thanks to God that he (the Pope) has been the instrument of setting in motion His Majesty, to whom he gives many blessings for the zeal with which he is disposed to engage in an undertaking so worthy of the Catholic King."

Philip: "That the end and declared ground of the enterprise shall be to bring back that kingdom to the obedience of the Roman Church, and to put in possession of it the Queen of Scotland."

Pope: "His Holiness praises and agrees to what His Majesty proposes."

Philip: "The third point submitted was in reference to the succession to the throne of England after the death of the Queen of Scotland."

Pope: "To this point the Pope gave a doubtful answer."

Philip: "The preparations which are necessary to resist those who in great numbers will endeavour to hinder it, make it requisite that His Holiness should contribute for his share, two millions of gold."

Pope: "His Holiness offers His Majesty as soon as the expedition shall set sail for the enterprise against England to give 200,000 crowns, and he will give 100,000 more the moment the army has landed on the Island, and yet another 100,000 more at the end of six months, and in like manner after another six months; and if the war lasts longer, His Holiness will continue to give each year 200,000 crowns¹."

The dispatch refers to the sending of the Spanish Armada which actually sailed two years later in 1588. It was all part of the real invasion plot of Cardinal Allen to destroy Queen Elizabeth, the government, and Protestant influence in England, and to restore the Roman Catholic domination.

This, like all the other plots between 1580 and 1588, grew out of the papal League between the pope, the Duke of Tuscany and the King of Spain, signed in Rome, February 18th, 1580. Campion, Parsons and at least seventeen other priests made the first attempt in 1580 and failed. All others had the same aims in view, most of them methodically planning for the cold-blooded assassination of Elizabeth and the elevation of Mary Queen of Scots to the English throne. Cardinal Allen and the Jesuits plotted consistently for eight years², up to the time of the Armada.

August 31st, 1586, Mendoza, the Spanish Ambassador wrote the following dispatch to his King, Philip II:

Paris, August 31st, 1586

"I send herewith a statement of the English Counties and their condition from my own observation and from the information given to me by the priest whom I sent around the country. No names are men-

tioned as it would be dangerous to have it pass through many hands³."

Here is the accompanying information about the strength of the forces probably to be expected from all the counties listed:

"Northumberland: Full of cattle and sheep. There are six gentlemen who could raise 3,000 men. There are six landing quays." The old charts at the British Museum of 1580, show the following ports — North Shields, South Shields, Blyth, North Sunderland and Warkworth.

"Cumberland: There are three gentlemen who are able to raise 2,000 men. Only one port in this country." Port: Pile of Foudrey, near Barrow-in-Furness.

"Westmoreland: Is rather mountainous, and not so well supplied with victuals, is Catholic, and is devoted to the Queen of Scotland. The Earl of Westmoreland will be able to raise the people.

"Durham: Is extremely fertile in all things. There are six gentlemen able to raise 2,000 men. All the people are strongly Catholic, and attached to the Queen of Scotland.

"Yorkshire: Well furnished with victuals. All the gentlemen are Catholics and schismatics, much devoted to the Queen of Scotland, except the Lieutenant and six others who are greatly hated. The principal gentlemen are eight in number and can raise nearly the whole population.

"Lincolnshire: Full of victuals and horses. Five gentlemen able to raise 2,000 men.

"Norfolk: Open country, full of sheep and wheat. The majority of the people are attached to the Catholic religion. There are twelve gentlemen who can raise 3,000 men. Four ports, two of which are capable of receiving ships of large tonnage." The ports shown on the old charts are King's Lynn, Wells, Blakeney and Yarmouth.

"Cambridge and Huntingdon: Full of heretics.

"Suffolk: Full of heretics. Gentlemen there can raise 2,000 men. The country is very rich, but unfit for a fleet. Four ports, two of which can harbour great ships." The old charts show Harwich, Ipswich and Walberswick.

"Essex and Kent: Unable to investigate for fear of discovery. Some Catholics and schismatics, but the whole population of these counties is infested with heresy.

“Sussex: There are six Catholics of good repute, but I have been unable to discover their strength for fear of discovery. The land is rich and the ports good, but the country is unfit for the landing of men from a fleet in consequence of forests.” Old charts show: Rye, Arundel, New Haven, Hastings and Shorham.

“Hampshire: Full of Catholics. There are four gentlemen, strongly Catholic and very powerful. The ports are good and victuals abundant.

“Dorsetshire: Very rich and suitable for the accommodation of a fleet. There are two gentlemen assured who can raise 400 men. There are four ports in the country.” Old charts show Poole, Weymouth, Bridport and Lyme.

“Devonshire: Very rich but rather mountainous. There are six schismatics who will be able to raise 2,000 men, and all the people would follow them. There are many ports on the coast of which two are very good.” Old charts show Plymouth, Salcombe, Dartmouth, Exmouth and Barnstable.

“Cornwall: Narrow and long, and very mountainous. Two vessels will be able to blockade it entirely. It has four ports and is very rich. There are three Catholic gentlemen who are able to raise 1,000 men. There are many heretic gentlemen, but they are greatly hated.” Old charts show Falmouth, Fowey, Padstow.

“Somersetshire: Is wealthy. People there are heretical, but notwithstanding this, there are five Catholics who can raise 1,000 men.

“Wiltshire: Is rich. There are five Catholics who can raise 800 men.

“Berkshire: There are five Catholics of good repute who are able to raise 2,500 men.

“Buckingham: There are four Catholics of good repute, but I have not been able to ascertain their strength for fear of discovery.

“Hertfordshire: There are Catholic gentlemen who will be able to raise 1,500 men.

“South Wales and North Wales: The gentry and common people are much attached to the Catholic religion and the Queen of Scotland. The land is mountainous, but still very rich in cattle and sheep. There is plenty of wheat and the ports are numerous and good.” Old charts show Swansea, Milford-Haven, Conway and several smaller ports.

“Stafford: Is that in which is the prison of the Queen of Scotland.

The gentry and common people are strong Catholics, and all are devoted to the Queen of Scotland.

“Derby: Very good for victuals. There are four gentlemen who are able to raise 1,000 men.

“Nottingham: Very fertile, and the people well disposed of religion. Four gentlemen can raise 1,000 men.

“Lancaster: Possess good ports, and all the gentry and common people are much attached to the Catholic religion and the Queen of Scotland.” Old charts show Liverpool, Chester and Lancaster.⁴

This report agrees with the facts disclosed in Anthony Tyrrell’s confession to Lord Burghley, August 31st, 1586⁵. The Jesuit priest John Ballard, evidently was the priest who went around the country spying out the land for the King of Spain. He told Anthony Tyrrell (another Jesuit priest) in 1584, when they journeyed together to Rome, that he had travelled all over the country for two years before that date.

Note carefully that these two dispatches were written between February 24th and August 13th, 1586, when the Babington Plot was in full swing. Mendoza, the Spanish Ambassador, wrote from Paris to Philip II, whilst Count Olivarez wrote from Rome, where he was also the Spanish Ambassador. Surely they were not Walsingham spies, framing up a plot to destroy Mary!

Another dispatch was written by the Spanish Ambassador to Philip II two years before the Armada set sail to bring England back to the Roman Church. Without question, then, Jesuit priests and their lackeys were spying and preparing for the invasion two whole years before the sailing from Spanish ports of the Armada.

Paris, August 13, 1586

“Some months ago I wrote to your Majesty that some English Catholics had sent a priest to me, to learn whether your Majesty would help them if they rose. I replied vaguely instancing the promptitude with which your Majesty always offered aid in forwarding so righteous a cause as the augmentation of the Catholic Church. I said it would be well for them to clear up certain points to convince me that the matter was serious. I told the priest what these points were, so that he might communicate them to his principals and obtain information desired.

The Catholics have now sent to me a gentleman of good family called Master (Gilbert) Gifford with proper credentials.

“My answer sent by the priest” (This priest was John Ballard who was later hanged for his part in this great plot⁶) “so greatly encouraged those who had started the plot⁷ that they decided to sound the principal Catholics and also the schismatics.

“If your Majesty did not send a fleet this year to England, you must do so next year or the year after. For this reason they agreed that it would be well that they might be ready to receive your Majesty’s forces. They all swore not only to raise their forces respectively, but to call them out twenty days before the arrival of your Majesty’s Fleet and to co-operate as they might be instructed.

“To prove their good faith, they sent me the names of the persons who had agreed to this, and a statement of the way in which they intended to proceed. This was to the effect that the Earl of Arundel, who is now a prisoner in the Tower of London, and with whom they are in communication and have kept fully informed, undertakes to make himself the Master of the Tower.” (Thus, in spite of denials, repeatedly heard, Arundel was very much a part of the conspiracy!)

“The whole country is anxious for a change, led by Babington, a strong Catholic, a youth of great spirit and good family, to try to find some means of killing the Queen. Six gentlemen, who have access to her house, promised to do this, as I reported on May 11th for your Majesty’s information. If I gave them my word that they shall have help from the Netherlands, and that your Majesty will succour them from Spain, they say they will immediately put into execution their plan to kill the Queen, even on her throne and under her canopy of state.

“I wrote them two letters to England by different routes, one in Italian, and one in Latin, encouraging them in their enterprise.” (In Philip’s hand: “It would be extremely troublesome if they were taken.”) All letters were taken by Walsingham!

“They should try to delay Colonel Stanley and the 1,000 Irishmen near London, so that when the thing was done, he could seize the Queen’s ship.” (In Philip’s hand: “This is most important of all.”)

“They should either kill or seize Cecil, Walsingham, Lord Hunsdon, Knollys and Beal, of the council. They have great influence with

the heretics.” (In Philip’s hand: “It does not matter about Cecil, he is very old. Do as he says to the others — i.e., kill them!”)

“If for our own sins God should decree that it shall not succeed, there will be much Catholic blood spilt in England.” (In Philip’s hand: “Yes, that is what is to be feared.”) “Up to the present year your Majesty had in no way been pledged in the business, except the risk of the 1,000 crowns, which have been given to the priests, who have been going hither, and if secrecy be kept, there will be no risk in looking on, and watching what comes of it.” (In Philip’s hand: “If any of the letters were taken, it would not be easy to keep the secret.”)

“If the Queen (Elizabeth) falls, the country will submit without the effusion of blood. The Prince of Parma will not be wanted to kill the Queen and if the English (traitors) do not do this — and lay the first stone of the edifice — the troops will not need to be sent.”⁸

Thus we see, without any possible doubt, the reason for the hanging of John Ballard, and others of the plotting priests: not for their religion, not for their faith, but for their long-drawn-out, deliberate plotting to slay Elizabeth and aid in the invasion by a foreign power.⁹

Nau and Curll, Mary’s private secretaries, on September 5th and 6th, 1586, confessed that they wrote the letter of July 17th, 1586, at Queen Mary’s dictation, sanctioning the Babington Plot and the murder of Queen Elizabeth. Their signed confessions are still preserved at the British Museum and other copies at the Public Records Office.¹⁰

Since the letters of Mary Queen of Scots and Babington were in cypher, the copies used in court, and read as evidence, were decyphered into plain English, otherwise the judges and jury would never have understood them.

Father J.H. Pollen, a Jesuit priest, states that he had tested the decyphers used by Walsingham at the trial, repeatedly, and always found them to be truthful. He spent years at the Public Records Office, examining and testing these original manuscripts, used at the trial.¹¹

How far-fetched, then, are the arguments and smoke screens sent up by Roman Catholic authors and press reviewers who contended that Mary Queen of Scots was convicted on forged documents!

We must, at this stage, check the confessions of these two secretaries of Mary Stuart, and note how she stands condemned as an active participant.

The confession of Curll regarding Babington’s letter to Mary reads:

September 5th, 1586.

“The aforementioned I acknowledge to have put in cypher, 1586. Then must I, and do confess to have decyphered the like of the whole written above, coming written in one sheet of paper as from Mr. Babington. And the answer thereunto belongeth in French by Mr. Nau to have been translated into English and cyphered by me, 5th September, 1586. — Curll.”

It is of the utmost importance to note that this confession refers to the Great Plot letters of Mary Stuart sanctioning the murder of Elizabeth which Mary sent to Babington on July 17th, 1586. In this letter she mentions the firing of the barns near Chartley Manor House where she was imprisoned. Roman Catholic historians have attempted to make these confessions refer to earlier letters in which no plot is sanctioned.

Because of the attempt of Mary's followers to twist these letters, after her death, both secretaries signed a second confession confirming those they had made on the 5th and 6th of September, 1586. Curll's is dated August 6th, 1587, and Nau's in 1605, after he had returned to France.

Subtle cunning runs all through the Roman Catholic and Jesuit interpretations of these letters. Lord Burghley and his Council declared that they were the most cunningly worded letters that they had ever read in all their public lives.¹²

Here is Curll's second letter:

August 6th, 1587.

“Moreover were showed me the true decypherments of both word by word with the two alphabets between Her Majesty and him, the counter alphabets whereof were found among her papers. The copy of the first of the said letters written with my own hand which I could not avoid to acknowledge as I did, and a true copy of Babington's principal letters to Her Majesty, the whole acknowledged by his confession under his own hand . . . It behoved me for the most important reasons to confess, as I did, that I have decyphered Babington's principal letters to Her Majesty, and that I received from Mr. Nau by her commandment her answer thereto, after she had read and perused the same in my presence, which answer I translated into Eng-

lish, after perusing thereof by Her Majesty put it in cypher, 'ere it was sent to Babington. In witness whereof I have subscribed these presents with my hand at London, the 6th August, 1578. — Curll."

Below Curll's confession is Nau's confession on the same sheet. This sheet was badly burned on the top in the Whitehall fire of February 12th, 1618, when so many of the Gunpowder Plot and Babington Confessions and documents and the Privy Council records from January 1st, 1602 to April 30th, 1613, were destroyed. Two men, Gore and Sampson, were prosecuted for causing the fire¹³.

Mary Queen of Scots found at her trial that some deadly, accurate evidence had been given against her, and she knew that it could not have been obtained from any other source outside of her own confidantes. The fact was that Walsingham's Secret Service actually had a Cardinal acting as a spy in Rome and others at Rheims. Here is what Mary Queen of Scots wrote to the Pope:

Fotheringay, November 23rd, 1586

"Jesus Maria. Holy Father . . . I hear, to my regret, evil reports of some persons near Your Holiness, who are said to have received wages from this Government to betray the cause of God; and there are Cardinals implicated with them. I leave it to Your Holiness to institute an enquiry into this.

"From Your Holiness' very humble and devoted daughter,
"Marie, Queen of Scotland, Dowager of France."¹⁴

This letter was found in the Vatican Archives by Mr. Bliss, the British Government Research Officer in 1886. A transcript is now in the Public Records Office. For some mysterious reason it is not reprinted in Boyd's Calendar of Scottish State Papers, at the Public Records Office¹⁵.

The confession of Nau, secretary to the Queen of Scots is most revealing:

"Before my Lords the Chancellor, Treasurer and Admiral of England, touching the manner of writing the letters of the said Queen, written with her own hand;

"As to the letter written to Babington, Her Majesty delivered it to me written for the most part by her hand, and I neither did nor wrote anything, as I have protested, without her express commandment, and

especially touching the point of her escape and setting fire to the barns near the house, September 5th, 1586.¹⁶

"As to the letter written by the Queen my mistress, to Babington, I wrote it from a Minute by the hand of Her Majesty, as I have already disposed; she herself sitting at the table, and Curll and I before her.

"I wrote the said letters and showed and delivered them to her to do herewith as it pleased her to ordain. For Her Majesty will not permit letters of importance and secret be written out of her cabinet, and no dispatch is even closed without her being present there, and re-reading always the letters before they be put into cypher and translated, which is done by Curll, especially as to the letter written to Babington. — Nau."¹⁷

This was endorsed by Thomas Phelippe.¹⁸

Nau's final confession endorses what he had already acknowledged:

Paris, March 12th, 1606

"I certify on my honour and my life that the above have been transcribed by me word for word from their originals which I promise and undertake to show every time there is need for it"¹⁹.

This final confession of Nau's was signed by Nau nineteen years later, when he was safe in France, and had no fear of death or imprisonment from the English authorities. These declarations, surely, settle the matter once and for all, for all honest minds.

Father J.H. Pollen, S.J., editor of the Jesuit organ, "The Month," states that Babington is one of those who accompanied the priests of the Jesuit Mission in England.²⁰ He accompanied Campion and Parsons from Rheims, June, 1580, to England.

We repeat again, that writers who produced works more than one hundred years ago might be excused for their misrepresentations, but with the documents now open for perusal, thrown open in Rome, Spain and France, as well as other European capitals, the misrepresentation must be seen as deliberate, inexcusable and mischievous.

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1. Calendar of Spanish State Papers, Vol. III, pp. 560-569; British Museum and Public Records Office for full text of the dispatch; Father Knox, Brampton Oratory, *Records of the English Catholics*.
2. R. Simpson, *Edmund Campion*.
3. Paris Archives, K. 1564; Simancas Papers, Spanish State Papers III, p. 608; Elizabeth, British Museum; Public Records Office.
4. Spanish State Papers, VI, No. 470. Public Records Office.
5. Public Records Office, State Papers 53/19.
6. Scottish State Papers, VIII, 646.
7. i.e., English Jesuits.
8. Spanish State Papers, III, pp. 603-608.
9. Their confessions taken from the copies used at their trials are reproduced and preserved at the Public Records Office.
10. True it is that a fire nearly destroyed these priceless records in 1614 at Whitehall. Happily they are preserved and available for such reference.
11. J.H. Pollen, *Mary Queen of Scots*, p. CCIV.
12. Spanish State Papers.
13. Privy Council Records, 1619, Public Records office.
14. Autograph to Sixtus V, Archives Vatican Pro. Tra. 9/82a, Public Records Office.
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18. Copies of *Curll's Confession Touching Babington's Letters*. State Papers 63/19, Public Records Office.
19. COTT, MSS. Cal. D.L., p. 10987, British Museum.
20. J.H. Pollen, *The Babington Plot*.

Chapter Seven

The Rogues Join Forces

The Babington Plot was probably the greatest of the many plots of the pope and the Jesuits during the reigns of Queen Elizabeth I and James I designed to bring about the downfall of Protestant England, the overthrow of the Reformation in England, Scotland and Ireland, and to place some other claimant upon the Throne who would be acceptable to Rome, and committed to bring the English in submission to the sovereignty of Rome.

Between 1569 and 1605 (of Gunpowder Plot infamy) there were no less than eleven great plots against Elizabeth and English protestantism, working toward assassination, rebellion and invasion. Each is known by the name of the leader of the treachery: Ridolfi, Sanders, Gregory XIII, Campion, Parsons, Duke of Guise, Allen, Throgmorton, Parry, Babington, Sixtus V, Philip II of Spain, Yorke, Walpole, Southwell, and Guy Fawkes.

All of the intrigues were discovered by England's Secret Service in time to save the threatening disaster and the nation from papal enslavement. There can be no doubt whatsoever but that the Pope of Rome was very much interested as well as vitally involved in all of these attempts.

In the pope's excommunication of Queen Elizabeth "the faithful" were plainly told:

"We do out of the fulness of our Apostolic power declare the aforesaid Elizabeth, being a heretic, and a favourer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.

And moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever . . . AND WE DO COMMAND and interdict ALL AND EVERY NOBLEMAN, SUBJECT, PEOPLE, AND OTHERS aforesaid, THAT THEY PRESUME NOT TO OBEY HER OR HER ADMONITIONS, MANDATES AND LAWS; and those who shall do the CONTRARY WE DO STRIKE WITH THE LIKE SENTENCE OF ANATHEMA.”¹

Ten years later a Treaty was signed by the pope, and two of England’s perpetual enemies, all of whom were guilty of intense hatred toward Elizabeth and protestantism. It is obvious from the emphasis we use in the above quotation from the papal Bull against Elizabeth, that every Roman Catholic must refrain from the implications of this vow of loyalty, and do everything in his power to help to destroy his own Queen.

The Venetian ambassador in France wrote to his own master: “The English ambassador has just given me the enclosed copy of a treaty which has been entered into by the Pope, the King of Spain and the Grand Duke of Tuscany against his Queen.”²

Indeed it was true, and the records bear out the fact!

Thursday, February 18th, 1580, the ambassadors of the Catholic King of Spain and the Grand Duke of Tuscany were together in audience (in Rome), when a solemn League was formed against the Queen of England between His Holiness the Pope, the said King and the said Duke, in the following manner:

“February 18th, 1580.

“1. That His Holiness will furnish ten thousand infantry and one thousand cavalry, the Catholic King fifteen thousand infantry and fifteen hundred cavalry, and the Grand Duke eight thousand infantry and one hundred cavalry; and to these forces are to be added the Germans who have gone to Spain, and who are to be paid *pro rata* by the above named princes.

“2. Should it please our Lord God to give good speed and success to the expedition, the populations are in the first place and above all things to be admonished, on the part of His Holiness, to return to their obedience and devotion to the Roman Catholic Church in the same manner as their predecessors have done.

“3. That His Holiness, as sovereign Lord of the Island (England) will grant power to the Catholic nobles of the kingdom to elect a Catholic Lord of the Island, who, under the authority of the Apostolic See will be declared King, and who will render obedience and fealty to the Apostolic See as the other Catholic kings have done before the time of the late Henry.

“4. That Queen Elizabeth be declared an usurper (*‘detentrice’*) and incapable to reign, because she was born of an illegitimate marriage, and because she is an heretic.”³

Historically the importance of the Babington Plot lies in its definite involvement of Mary Queen of Scots, for therein is contained the only specific documentary evidence of Mary Stuart’s active involvement in what she knew would be the murder of Queen Elizabeth, and her own exaltation to the English throne. The authenticity of an added postscript added by Walsingham, as we will later notice, has been challenged, but it is obvious that Mary’s circumstances, together with the tenor of her correspondence with Babington, place her complicity beyond all reasonable doubt.⁴

Here is the wording of the Indictment of the plotters:

“Allen, Morton, Ely, Parsons, Campion, Bosgrave, Ford, Cottam, Filby, Colleton, Richardson, Sherwin, Kirby, Johnson, Rishton, Bryant, John Hart, Oscliffe, Shert, Orton, conspired on March 31st, 1580, in Rome and on the last of April at Rheims, and at other times and places to depose and kill the Queen, etc., to cause war, slaughter and insurrection, to change religion and governments, to call in foreign armies.

“For which purposes on the 20th May and at other times, in Rome and in other places, they excited invasion of the realm, and agreed then and on the last day of May at Rheims that nineteen of their number should come to England to excite rebellion and subvert religion, and that on the 1st of June these nineteen, comforted by the rest started from Rheims on their traitorous purpose.”⁵

(Campion, Ford, Cottam, Sherwin, Kirby, Johnson, Rishton, Bryant and Short were executed. Allen, Ely, Morton and Parsons, were not tried as they fled to the continent and remained there the rest of their lives. Writs concerning Campion are also on the Controllment Roll.⁶)

Many have questioned the participation of Edmund Campion, the man who is renowned among Catholics for his deep piety, but the records definitely show his involvement in the political plan.

Campion and Parsons arrived at Rheims May 31st, 1580, on their way to England. The invasion of England mentioned in the Indictment at the trial refers to the invasion planned by the Pope and others named in the Treaty signed in Rome, February 18th, 1580. We recognize that the dates named in the Indictment differ by a few days only from those given in the later Jesuit records. The facts, however, all agree with the Indictment, which were drawn from reports of Queen Elizabeth's secret service officers, in Rome and in Cardinal Allen's Colleges. Lord Burghley and Earl Walsingham had spies disguised as students sitting quietly at Rheims and Douai, listening to all the plotting encouraged and taking place against Elizabeth and the English people.

The Jesuits deny that any such League ever existed and that any such Treaty was never made. A copy has been found among the Venetian State Archives and has been published by the British government.⁷

Pertinent here, too, is the confession of Father John Hart, a Jesuit priest already referred to. He was one of the priests tried at the same time as Campion and other conspirators, confirming the Papal League Invasion Plot charge. Hart was the student at Douai, who acted as a private secretary to Cardinal Allen. In his confession he stated that he copied out, on Cardinal Allen's instructions, the Articles of the Papal League between the Pope, the King and the Duke, February 1580; and further added that Allen forbade him to speak to anyone of the contents.

Hart stated that the Cardinal had received a letter from Rome containing the Articles, and giving details of the audience given by the Pope to the ambassadors of Spain and Florence, when they agreed on a League against the English Queen, and against England which would be invaded by 20,000 men.⁸

Here are the words of John Hart, endorsed as having been received on oath, and dated December 31st, 1580:

"That about February then last year Dr. Allen received a letter with certain articles enclosed from Rome, touching audience given by the

Pope to the Ambassadors of Spain and Florence, and that they had agreed on a League against the Queen of England which articles that at Dr. Allen's commandment he copied out, and was forbidden by Dr. Allen to use any speech of those articles, which articles were — that the realm should be invaded by 20,000 men, and the most part at the King of Spain's charge, that Her Majesty would be deposed, and some English Catholic elected King. That the Spanish King should not appropriate any part of the dominion of England or Ireland unto himself, but should wholly remain to the Crown of England.”⁹

This damaging confession, confirming the existence of the papal league in 1580, is also in the Public Records Office in London.

Hart's details agree with the Indictment in every respect except in the numbers of men to be employed. The actual numbers were to be 35,000, but as Hart was confessing from memory ten months later, he gave the number to be 20,000. In all other respects his confession agrees with the articles sent to Queen Elizabeth by the Prince of Conde, February 23rd, 1580, and by Sir Francis Englefield to the Spanish nuncio, on April 11th, 1580.¹⁰

Of all the conspiracies the Babington Plot was the most far reaching in its ramifications of all the plots hatched out against Elizabeth.

Six Roman Catholic gentlemen were to shoot the Queen; twelve others, each with two loaded pistols, would pick out in the Star Chamber the Cabinet Minister opposite or beside him, including Lord Burghley, all firing at once, shooting down the entire executive council; the Tower of London would be stormed, the guards murdered, the prisoners released; and Philip, Earl of Arundel, the most noted of the prisoners, would take command of the rebelling forces, join up with the Spanish and others of the invading troops, and place Mary Queen of Scots on the English throne.

Mary had been kept captive at Sheffield, Tutbury and Chartley for nineteen years in all, because the Pope and Roman Catholic nobles claimed that she was the rightful heir to the throne of England in spite of the will of most of the English people.

There was an intimate connection between the leaders and actors in all the plots, by means of secret correspondence. Walsingham's agents, saw as their main task, the interception of these communications.

The Babington Plot took its name from Anthony Babington, a young English gentleman of a good family in Derbyshire, but the real brains behind the conspiracy were the pope, Cardinal Allen, the Jesuits, and the Roman Catholic priest named John Ballard, who had been trained at the English College in Rheims for two years, beginning November, 1579. In 1581 he came to England and spent the next five years spying out the harbours for landing of foreign troops, and organizing the plotters.¹¹

This is no fanciful imagination — the involvement of Cardinal William Allen and Father Robert Parsons. This is seen from the contents of a letter of Castelli, nuncio in France, to the Cardinal of Como, the pope's Prime Minister:

“Paris, May 8th, 1582.

“The Duke of Guise has been twice with me to inform me that having found as he thinks the Catholics well disposed, he will himself undertake the enterprise of England by assailing it unexpectedly from certain seaports of his, from which it is possible to cross over in six or seven hours.

“Having such a good understanding with the Catholics of England, he hopes to have even on a sudden such a number and of such quality that they will suffice to do whatever is required.

“But little need be done to raise the Catholics of Scotland, for they are quite prepared to rise, and the Duke of Lennox, i.e., Monsr. D'Aubigny, who is the guardian of the King's person, with many other gentlemen is beyond measure to change the state of things. That Jesuit Father (Creighton) who went to Scotland has returned thence bringing letters from Monsr. De Lennox to the Duke of Guise and also to me, of what great moment you will perceive from the letter itself which I enclose.”

(Thus the nuncio states that the Jesuit Parsons had the plot in hand two years before this letter was written, May 8th, 1582. This means that Parsons and Campion were actually plotting against England back in 1580. What about the Jesuits' reputed instructions not to interfere in politics? They were only a mask to flaunt before the world as usual when arrested and charged! Back to the nuncio's communication of May 8th, 1582:)

“You will see too that he judges it necessary to stir up the Irish who are still at war with the Queen of England. When she hears of

these movements, she may be obliged to send hither the ships and troops which she has in these parts and thus leave the frontier towards France unprotected, which may be attacked when the Catholics have risen who live near it, and are very numerous.

“To affect this, Monsr. De Guise thinks that it will be necessary to have for Scotland and Ireland from 6,000 to 8,000 infantry, for at least four or five months, and also corselets and pikes and *arquebuses* to arm the English who will rise.

“This should be communicated to our Lord (the Pope), to the Catholic King (Philip II), whose agent in England (Mendoza) promises great assistance.

“These gentlemen hope that our Lord will not let slip so fine an opportunity of bringing back two kingdoms to the faith of Christ.

“Father Robert (Parsons), a Jesuit, has arrived from England, where he has had this whole affair in hand *for the last two years.*”¹²

Meanwhile Cardinal Allen and Jesuit Father Parsons were pressuring Pope Gregory (successor to Sixtus) to carry out the plan for the invasion of England, and to place Mary Stuart on the throne. William Allen wrote to the Cardinal of Como for Rheims praying him to urge His Holiness to action:

“Rheims, August 8th, 1583.

“Admonish the Holy Father that now is the time for acting, that there had never before been a like opportunity, nor would such a chance ever recur.”¹³

The following is a report on the state of England, August 8th, 1583, addressed to the pope by Allen:¹⁴

“1. The first peer of the realm, the Earl of Arundel, with all his brothers is Catholic, and they have numbers of vassals, and many others. With all these elements of strength, we cannot doubt of the success of the expedition.

“2. Sixteen years ago, on the bare intelligence of intention by Pius V to excommunicate the Queen, many rose, but there was no foreign force to help them.

“3. The Catholics are now much more numerous than they then were, and better instructed by our men and priest’s daily exhortations, teaching, writing, and administration of sacraments; so much so that there is not one who any longer thinks himself bound in conscience to obey the Queen. We have published a book especially to

prove that it is not only lawful, but even our bounden duty to take up arms at the Pope's bidding, and to fight for the Catholic faith against the Queen and other heretics.

"4. Because we still have, in spite of the numbers banished, nearly 300 priests in various noblemen's and gentlemen's houses; (of the 125 priests executed by Burghley as traitors, 123 were actually trained at Allen's Colleges on the continent!) and we are almost daily sending fresh ones, who when it is necessary, will direct the Catholics' conscience and actions in this matter.

"5. They would let in Catholic Auxiliary forces of any nation, for they detest their domestic heretic more than any foreign power.

"6. And if there be any that would not willingly admit Spanish or other foreign forces for fear of being made subjects of a foreign prince, they will be easily satisfied if the affair is carried on in the pope's name.

"7. If the pope's Legate, as General of the Army, were to proclaim war in his name, and solely for the ends of religion and legitimacy, the Catholics would doubtless all join the army. We have here with us in Rome a pamphlet in English, which we wrote some time ago, on the method of proceeding and moving the Catholics when the thing has to be done.

"8. We may count on many others, who will follow the fortune of Mary Queen of Scots.

"9. Our enemies will be the Puritans and certain creatures of the Queen. They have in their hands the Treasury, the Army, and the Navy; but they cannot count on the officers.

"10. In this whole realm there are not more than two fortified towns which could stand a siege of three days. Among the nobles there is not a single general.

"11. Provisions are everywhere plentiful, and the soldiers can take what they like; there are harbours on every side for landing troops out of Spain, France, or Flanders; and soldiers can be landed anywhere on the coast by the English sailors who will conduct them. An army of 10,000 or 16,000 will be quite enough, but the greater the foreign force, the less will be the risk, as the English, as a nation, are unwarlike.

"12. Our country has been invaded 16 times by foreign troops, not in very great numbers, and the natives have only twice repulsed

them; all other times the invaders have succeeded, and this shows that in our just cause we may hope all things. The expenses, whatever they are, will be borne by the goods of the heretics and the false Protestant clergy. The thing must be done soon¹⁵.”

Parsons, the Jesuit, sent a similar statement to Philip of Spain at the same time. This was the *sacred expedition* which Richard Simpson described when he lets us in on the secret, “Allen had been eight years preparing” and which in 1588 he states was dispatched and destroyed¹⁶. Eight years from 1588 takes us back to 1580 when Campion and Parsons were on the way from Rome to England to plan for that “terrible day for the heretics” of which Campion preached to his followers.

Lord Burghley and Walsingham, by a splendidly organized secret service had so far been able to thwart and defeat the cleverest brains of France, Spain and the Vatican. Every plot up to now had been discovered in time to save the throne as well as the nation.

Evidently, as soon as one plot was discovered and the perpetrators had been executed, the Jesuits began operations for the next. Thus things went on from Elizabeth to James II in 1690, or for 120 years when the Battle of the Boyne finally broke the papal power as far as Britain was concerned.

The specific programme for the cold-blooded assassination of Queen Elizabeth is plainly outlined in the records. Obviously the results of the trials was no miscarriage of justice. Certainly it was no *kangaroo court* which condemned the traitors!

In his confession to Lord Burghley, August 31st, 1586, the Jesuit Anthony Tyrrell gives the following account of the plot to shoot down the cabinet. At the same time the six who were appointed to do so would kill the Queen by shooting or by dagger. Babington explained the plot to Tyrrell as follows:

The Tower of London was to be stormed, and the Earl of Arundel to be freed. The guns of the Tower were to be turned on the citizens of the City of London, and Mary Queen of Scots would be proclaimed Queen of England. This is how it was laid out:

“At a time when we may be certainly assured that all the chief councillors of the realm are there assembled, the Earl of Leicester, Lord Hunsdon, Ford, Treasurer Burghley, Sir Francis Knollys, Sir Francis Walsingham, and others, a dozen lusty gentlemen well picked

out with double pistols under their cloaks, shall beforehand get every man his place, and every man take his man as he sitteth, most convenient for him, and fire upon the sudden.

“The act shall seem so terrible, and so amaze the company that we shall with small danger set down. If any resistance be offered, we have each man another pistol, and not only that, but also our men with swords and bucklers shall make our defence, that we may have passage either by water or by land.

“At that instance, many chosen men shall make errands to the Tower, others approach near the gates, murder the guard, recover an entrance, and then a sufficient number upon Tower Hill to surprise the Tower, and make our Captain the Earl of Arundel.

“Having the full force of the Tower, money and munitions, the council all slain, let us have as many more in 24 hours as shall take all of London, and then, what think you, may become of the Queen and the rest of the realm?”¹⁷

For 400 years the Jesuits have contended Tyrrell’s confession was false, and they say he subsequently recanted. But in 1872 Father Joseph Stevenson, a Jesuit priest, sent to the Public Records Office from the English College in Rome a copy of Tyrrell’s *recantation*, prepared by Jesuit Robert Parsons in 1603, but left in the College Archives.

On Comparing it with Tyrrell’s original manuscript at the Records Office, it was proven a forgery. The matter is all out of sequence, irrelevant, and has three Articles of “recantation” too many! It has 28 articles instead of 25, as in the original! It was a clumsy and impudent forgery of Parsons. Professor A.O. Meyer, who spent four years in the Vatican Archives examining the Tyrrell and other Elizabethan period documents, declares that there is no reason today to doubt the truth of Tyrrell’s confession as it agrees with the other Vatican and papal documents.¹⁸ (Professor Meyer found the Babington Plot was too vast a conspiracy to deal with in his book, “The Catholic Church in the Reign of Queen Elizabeth,” so he merely mentions it. No Roman Catholic publisher would have touched it had it been included!)

No statesmen living were better served by their agents than were Burghley and Walsingham. There was correspondence from Rome in the College of Cardinals. Mary Queen of Scots, November, 1586,

wrote Pope Sixtus V after the Babington Plot trial: "I hear to my great regret, evil reports of some persons near to Your Holiness, who receive wages to betray the cause of God; and there are Cardinals implicated."¹⁹

The Jesuit fathers in the French and Roman Seminaries were made the dupes of their too successfully trained pupils, and pretended English converts. After saying Mass in the chapel at Rheims, they would cypher for Elizabeth's cabinet the secrets, so far as they could learn them, in their spiritual prison house. It was from these spies that Walsingham and Burghley learned of the movements and plots of Campion, Parsons, and other Jesuit priests, 1580-1603, and made certain of their guilt before they were brought to trial.

Cherelles, the secretary of the French Ambassador, was bribed to watch his master. Priests who were travelling disguised in English counties, with "credentials from Allen and Parsons", were actually Walsingham's instruments, and communicated to him all they could learn.

Here is what the French Ambassador wrote to the King of France. It agrees with Mary's letter to the pope:

"The English council have men who, under the pretence of being Catholics, act as their spies at the College of the Jesuits, at Rome and in France, who daily say Mass to disguise themselves."²⁰

No doubt it was from these priestly spies that Walsingham and Burghley learned of what Mary Queen of Scots was actually plotting against Elizabeth. A Cardinal in Rome about whom Mary Stuart complained was the reason the crown evidence was so accurate and has stood the test of time down to our day.²¹

The whereabouts of every seminary priest was known; how they entered England; the friends who sheltered them; and the converts they recovered to the church.

Roman Catholics on the continent, who had fled England after Mary's death were watched with equal care. Their letters were copied. The Roman Catholic aristocracy had always been the advocates of Mary Stuart. This becomes increasingly obvious to the unbiased reader of the Elizabethan period.

The Jesuits were almost universally sympathetic toward Spain. Was England to be invaded by France and Spain in the interests of the Queen of Scots and the pope? There was one way, and perhaps only

one, by which all questions could be answered. For two years following the Parry Plot the Queen of Scots' letters to and from her secret Jesuit agents had been stopped. All her letters since September 13th, 1585, had been sent through private agents, by government orders.

Mary must be enabled to again open her secret correspondence with the King of Spain, the Duke of Guise, the Jesuits, Cardinal Allen, the Bishop of Glasgow and the Pope, which she, and they, could believe to be perfectly safe. Official letters, she would be told must be passed in future through the hands of Walsingham. So long as she resided with Lord Shrewsbury, at Sheffield, her servants had been under loose surveillance. Letters had been enclosed in frames of boxes, concealed between linings, hidden under planks, sometimes in rolls of paper sewn into the hollowed heels of new shoes or boots. Sometimes sets of handkerchiefs from the milliner would be written over with invisible ink, or again, cyphers intelligible to herself or her secretaries were noted on the margins of new books.

Mary had been permitted, up to September 13th, 1585 to send letters openly through the French Ambassador. They were always liable to be opened and thoroughly examined. What Walsingham wanted was her sustained, varied correspondence with the Jesuit Parsons, with the Pope, Philip II, her son James, the Archbishop of Glasgow, Guise, Mendoza, and the English traitor-refugees sympathetic to Mary Stuart. Walsingham must find someone who had the confidence of all these persons, and induce them to trust him with their letters. In some way or other, this person must be able to convey back her answers.

Walsingham found just such a person in the Jesuit student, Gilbert Gifford. There was a Staffordshire family of Giffords, related to the Throgmortens and other great country names. They were uncompromisingly Roman Catholics. The father, John, for continued recusancy was imprisoned. John's son was the Gilbert now to be put to use. A nephew, George, was in the Queen's Guard at the Palace. Another nephew, Rev. William, was a priest and Professor of Divinity in Allen's seminary at Rheims. He afterward became the Archbishop of Rheims. William Gilbert was among those most anxious that someone should murder Queen Elizabeth. The Prince of Arma expected

that Father William would induce his brother George to murder the Queen and gave 800 pounds for this purpose.

“Dr. Gifford, priest and Reader of Divinity, did solicit me to have slain the Queen’s Majesty, or the Earl of Leicester, which act he affirms to be of great merit, and the only means to reform the state, and a thing approved by Dr. Allen as he gave me to understand.” So wrote Savage, one of the culprits.²²

Gifford was about 25 years of age (1585) when Walsingham engaged him. He had been ordained a deacon, and had been a Reader of Philosophy in Allen’s Seminary at Rheims. Being a good linguist, he travelled on the business of the Jesuit order, and at Paris had made the acquaintance of Mary’s agent, Morgan, who was imprisoned in the Bastille with other conspirators. He had infringed French neutrality and was confined because Elizabeth had demanded his punishment.

October 15th, 1585, Morgan gave Gifford a letter recommending him to Mary Queen of Scots “as a religious gentleman of good family, who could be safely trusted with her secret correspondence.” Gilbert crossed over into England and, in January, 1586, went to Manor House, Chartley, where Mary Stuart was kept in confinement, ingratiating himself into her confidence. Because of Morgan’s recommendation, Mary readily accepted his offer to direct her secret affairs.

Gifford, the young Jesuit student, was now in full communication with the English government as a spy. So far as possessing the confidence of the Catholic conspirators, he was everything to be desired. His father was a confessor of the Roman Catholic Church; his cousin, a professor at Rheims, the confidante of the Duke at Parma, and was himself planning the murder of Queen Elizabeth, while still another Gifford, George was in the position to murder Elizabeth as a member of her guard.

“Mr. George Gifford was practiced by Parma to kill Her Majesty and had received to that attempt eight or nine hundred pounds,” it was said.²³

Gifford was a thoroughly, completely trained pupil of the Jesuit schools of Rheims and Rome. He had already gained the regard of Morgan. To be trusted by Morgan was to be trusted by the Queen of Scots. On all sides he was exactly suited to Walsingham’s purpose — the perfect double agent!

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Chapter 8

Mary Queen of Scots Guilty!

Mary Queen of Scots had been removed from dreary Tutbury Castle in 1585 to the more attractive Chartley Manor, six miles from Stafford, close to Gilbert Gifford's old home. He had become thoroughly acquainted with the immediate area as a boy, playing in the woods, climbing for birds' nests, finding delight in imaginary intrigue and adventure, which became his entire life as an adult. Most likely this could be one of the reasons the recommendation of Morgan met such a prompt response from Mary Stuart in appointing Gifford as her communication's officer.

Gifford had arranged with a local brewer to smuggle Mary's letters in and out of the castle, enclosing them in a water-tight tube in the cask of beer sent usually each week for the household supply. Mary's keeper, Sir Amyas Paulet, was in on the secret, and allowed the cask to go through with a show of nominal inspection. Then Gifford was free to begin operations with Mary's secret correspondence, much of which had been lying in London for almost two years.

Mary received cyphered letters from Paris, from her faithful Morgan. Paulet was in the confidence of Phelippe, Walsingham's secretary, a skilled master of the cypher . . . Having received a smuggled hint to inspect the beer keg closely, Mary was thrilled to realize that she indeed has a *secret* delivery to and from the Manor. When the contents of the keg had been drawn off, there, at the bottom of the cask, was Morgan's secret packet. It contained, among other things a further introduction to the Jesuit student, Gilbert Gifford as "a Catholic gentleman, well brought up in learning", upon whom the

Queen of Scots could always totally depend, and with whose assistance she could correspond with himself and other friends in England, Scotland and on the continent.

The chain of communication was now complete. The full cask came in weekly, carrying its supply of mail, and the empty keg, carrying Mary's replies, conveyed to the erstwhile plotters a sense of false security for they little imagined that Walsingham's agents read every bit of mail, reproduced them for his own files, and then returned them to the beer keg to travel the rest of their journey. Mary and her correspondents never suspected until the trial what had been happening. The rash Gifford, wrote one of the earlier letters to Mary, saying that he was honoured at the privilege of being able to serve her, but adding that he was risking his life in the process, and suggested an arrangement for a pension. Gentlemen inside Chartley, as well as points along the road from Stafford to London, were assigned certain duties as far as the "careful handling" of the correspondence was concerned. The London Jesuits involved, receiving the letters from the "confidential channel", little dreamed that they were being duped in their false notion of utter privacy.

Gifford was first on the spot, as the arrangement was set up, but once it was established (and he never learned of the Babington Plot until it became known publicly), went abroad to see Morgan and to gather more information of concern to Walsingham, wherever it might be discovered.

Only seven people shared the *secret* of the mailing department: Queen Elizabeth, Burghley, Walsingham, Gifford, Phelippe, Paulet, and the brewer. All the rest, apparently, were puppets, innocently playing their parts at the will of the young Jesuit Gifford. The cyphers, at first, threatened to be a difficulty, but Phelippe, cypher expert, soon overcame problems of that sort. Quickly he was able to decypher the keys and make known the contents for Walsingham's information.

It was really the overconfidence of Morgan which deprived Mary of her privacy in correspondence. Later, Morgan suffered for his indiscretion. He was tried for his life in Brussels by the Duke of Parma on the charge of betraying Mary of Scots, but was acquitted.

The inmost secrets of the greatest of the several plots during Elizabeth's reign, by the Roman Catholic hierarchy, were plainly open to Walsingham's inspection. The papers he was soon reading

revealed to him actual places, persons and periods of planning and intrigue that would threaten the life of Queen Elizabeth, the security of the state, and the well-being of every Englishman, particularly the Protestants throughout the land.

In this manner intrigue was met by counter espionage and abrupt action. Full information was Walsingham's as far as every pocket of potential enemy strength was concerned in the possible case of rebellion and the influx of foreign troops. England was ready!

The first prize from the beer keg post office, came January 16th, 1586, with an accumulation of cyphers from Morgan, Paget, Rere la Rue, and the Archbishop of Glasgow, Mary's Ambassador in Paris, which had been lying in the French Embassy in Paris, unforwarded for lack of an opportunity.

Next came a letter from Morgan of January 18th, written as soon as he understood the way of delivery was clear and *secure*.

By the end of the first week in May the great Babington conspiracy was organized in its final shape, entirely independent of Gifford's treachery to Mary.

Roman Catholic writers insist, and have repeatedly represented this great plot as that which was set afoot by Walsingham, to enable the Queen of Scots to destroy herself. It must be asserted that the Babington Plot was entirely unconnected in its origin either with Walsingham or with his instruments. Walsingham's planning at the outset was a legitimate pursuit, born from a proper desire to obtain access to Mary's secret correspondence because of the six-year experience with other attempts and plots to destroy Elizabeth and Protestantism in England.

The channel of communication opened was made use of by the conspirators themselves, as it was much more direct than their own and much quicker, but the purpose had no existence in Walsingham's original design, nor does it appear that Gifford himself was even trusted with the full secret, or was more than partially, accidentally, and externally connected with either Babington or his accomplices. He was concerned only at first in opening up the channel of communication.

The same month Gifford's information was in Walsingham's hands, Babington wrote to Mary: ". . . he had determined to depart from the land when he received from the parts beyond the sea one Ballard,

zealous in the Catholic cause and her service; was informed by him of great preparation by her allies to deliver the country; assuring her of invasions of sufficient strength of the invader; and the deliverance of herself and the dispatch of the usurping competitor. For the performance of all this, all the actors had taken the Sacrament . . . He, with ten gentlemen will undertake the deliverance of her royal person. Six noble gentlemen will undertake the *tragical* execution of the dispatch of the usurper, for the zeal they bear to the Catholic cause and her service.”¹

Babington and another student named Humphrey Ely accompanied Campion and Parsons to London, in 1580.



Queen Elizabeth I, England's chosen queen 1558-1603.

Experience had not taught Elizabeth the folly of filling her household with Roman Catholics. She had seen already, in Dr. Parry's attempt in 1584 that her generous confidence was no security against treasonable acts. The undoubted instigators of the Babington Plot were the Jesuits, Cardinal Allen and Father John Ballard. Ballard was one of the two Jesuit-trained priests who, in 1584, journeyed to Rome seeking and obtaining papal assurance of the Pope's support and concern for the success of an assassination plot against Queen Elizabeth. Ballard was without a doubt the priest spy sent by Mendoza in 1583 to spy out the harbours and sound out the gentry during the two years previous to the Throgmorton Plot (1583).

The Earl of Arundel and his brother were eager to avenge the execution of the Duke of Norfolk. Arundel, though a prisoner in the Tower of London, let Babington know that he had the means to make himself Master of the Tower, while his uncle, Lord Henry, with little assurance, undertook to raise the Eastern counties.

Six of Elizabeth's trusted attendants who had access to her presence twenty-four hours a day, had undertaken to kill her, even ready to stab her under the Cloth of State if necessary.

Babington, instigated by Father Ballard, had found accomplices in Charles Tilnet, a Queen's gentleman pensioner; Edward Abington, son of her Under Treasurer; Edward Jones, son of the Master of the Wardrobe; Henry Dunn, in the First Fruits Office; Robert Barnewell, an Irishman on a visit to the courts; as well as other young men of good families Elizabeth had encouraged to gather about her: Chidiok Tichborne, Edward Charnock, Edward Windsor (Lord Windsor's brother), Sir Thomas Gerrard and Thomas Salisbury, who had been a follower of Leicester.

Sir Charles Paget wrote Mary Stuart from Paris to inform her that the Prince of Parma might be looking for land at Newcastle or Scarborough, and that means would be taken to ensure her own safety.²

Morgan had the outrageous imprudence when introducing Babington to Mary, to mention him as a person she had once known who was about to do her a service, and to send her a cypher of which he had given Babington the duplicate.³

He had the naivete to add in a postscript to Mary's Private Secretary (Curll), it was certain that the Queen of Scots would be sure to see:

"There be many means in hand to remove the beast that troubles all the world."⁴

These letters were forwarded to Mary Stuart at Chartley House via the beer keg mail route Walsingham had provided. Gifford, though he had accompanied Babington to England from Paris, was personally ignorant of what was going on in the Babington plotters minds. He was only concerned with the opening of Mary's secret correspondence so Walsingham could learn what was going on. It was not until afterwards he learned the truth from Ballard himself.

The cypher letters themselves, passing into Walsingham's hand, told their own story. It must have been with profound curiosity that Walsingham, Burghley and Queen Elizabeth watched the replies for the effect upon Mary Stuart. We can imagine them at the place as they studied the secret letters meaning so much to the Queen, her people and the future of England.

Letters to other friends must have convinced Queen Elizabeth as she read them, that her cousin, Mary of Scotland, was not to be trusted in any way. The assassination plot came providentially to test her disposition to the limit. Strong grounds there were for believing that Mary Stuart had been well acquainted from the first with the various attempts of Somerville, Throgmorton and Parry, but with the utmost of abhorrence Mary denied all knowledge of the plans.

Morgan, Mary's Paris agent, was now telling her in the *secret* letters and in unmistakeable language, that there was to be an attempt of the same sort. Would she approve? Would she disapprove?

Elizabeth's life lay between Mary Stuart and England's crown, and well they knew it. This alone prevented the Roman Catholics everywhere from declaring in Mary's favour. Ballard had now communicated the Babington secret to Gifford, and told him that before any active step could be undertaken, "he must obtain the Queen of Scot's hand and seal to allow all that must be practiced for her, and without this all of his labours would have been in vain."⁵

Babington would now make use of Morgan's introduction and send Mary a few words, and Gifford must see to its delivery by the beer keg route. Gifford carried what Ballard had told him to Walsingham

as well as Mary. Warrants were drawn up and hung suspended over Ballard and Babington at once, in case they made a dangerous move or were frightened and attempted to flee, and the plot allowed to develop otherwise.⁶

The Queen of Scots, June 25th, 1586, in acknowledging Morgan's letter, had written a few lines of gracious recognition in Babington. In reply, he, in the name of his companions, July 4th, laid the details of the plot before her in cypher as "his most dear sovereign" and requested approval and further commands:

"That he had determined to depart from the land when he received from the parts beyond the sea one Ballard, zealous in the Catholic cause and her service.

"Was informed by him of great preparations by her allies to deliver her person.

"Assuring of invasion sufficient strength of the invader.

"The deliverance of herself and the dispatch of the usurping competitor. For the performance of this, all the actors have taken the Sacrament.

"Can recommend to her some fittest to be her lieutenants in the West, North and South, Wales, Lancaster, Derby and Stafford. Himself with ten gentlemen and 100 followers will undertake the deliverance of her royal person. Six noble gentlemen will undertake the tragical execution of the dispatch of the usurper, for the zeal they bear to the Catholic cause and her service.

"Desires that he may assure them, from her, their heroic attempt shall be honourably rewarded in them if they escape with life.

"Will be at Lichfield on the 12th inst., expecting her answers and letters."⁷

Dr. J.H. Pollen dates Babington's letter July 4-6, 1586.⁸ Mary received this letter about July 10th, and replied on the 17th, with many other letters to various persons. As she was eight days writing replies, many were written between the 10th and the 17th. Some were undated, as was Babington's of the 6th.

Babington's letter to Mary Stuart was immediately given to Gifford, and after deciphering by Phelippe, was delivered to Walsingham, and then forwarded to Mary via the beer keg route. Phelippe, at Chartley Manor, watched developments.

Mary of Scotland knew Phelippe by sight. He knew the very moment Babington's letter reached her. When she drove out in her carriage afterwards she passed him and he bowed respectfully. "I had a smiling countenance" he wrote to Walsingham. Some remorse he could not but feel, but thought of his Queen Elizabeth and his England before all other embarrassments to his monarch's enemies.

After his arrest, the cypher was submitted to Babington and he added:

"This is a true copy of the letter which I sent to the Queen of Scots." (Signed) Anthony Babington."

It is impossible to pretend therefore, that Mary Queen of Scots was informed only of an intended rebellion, as has been insisted, and that the plot of the assassination of Elizabeth was unknown to her.⁹



Mary Stuart, Queen of Scots, the centre for 29 years of the plots of Cardinal Allen and the Jesuits for the invasion of England; executed February 8th, 1587.

Mary was a few days composing her reply with the many other letters she dispatched by the same beer keg mail box.¹⁰

To Charles Paget Mary of Scots wrote: "Now if ever, was the time for the pope and the King of Spain to strike a blow in earnest."

Mendoza, acquainted as he was with every detail of the conspiracy, she contended herself with sending a cordial approval.

To Morgan and the Archbishop of Glasgow she revelled in her exulting hopes that the hour of her *deliverance* was near!

Besides these, and probably before any of them, was the answer to Anthony Babington himself, containing her very heart. Babington had written to her as his sovereign.

The authenticity of this letter has been vehemently challenged by Mary Stuart's defenders, but it was sworn to by the two secretaries in the decyphered form in which it was produced by Walsingham, as having been written by Nau from minutes in the Queen's hand, translated into English by Curll, and read over to herself and approved by her in the usual way before it was cyphered. She challenged the production of her autograph. It had, of course, never gone beyond her room, and it could not be found, and was acknowledged by Babington as the same he had received in cypher. Phelippe's copy of the cypher was examined by the Privy Council, and the decyphers verified. It still bears upon it the signatures of the Cabinet Ministers and Noblemen by whom it was examined.¹¹

Above all, it agrees with the following letters of Mary Stuart, and those of the Ambassador of Spain, which came to light in 1862, when Froude found them at Simancas.

Here is Mary's reply to Babington (abridged). July 17th, 1586, Mary Queen of Scots sent the letter to the conspirator, Anthony Babington, specifically mentioning the plot to murder Queen Elizabeth and place her, Mary Stuart, on the throne of England:

"July 17th, 1586.

"Now to ground this enterprise substantially and bring it to good success, you must examine deeply:

(1) "What forces on foot and horse may be raised amongst you all, and what captains you will appoint for them in every shire in case a General-in-Chief cannot be had.

(2) "Of what towns, ports, and havens you may assure yourselves in the North, West and South, to receive succour from the Low Countries, Spain and France.

(3) "What place you esteem fittest and of great advantage to assemble the principal company of your forces and the same being assembled, whether or which way you are to march.

(4) "What foreign forces or horses you require from the three said foreign princes — which could be compassed according to the proportion of yours — for how long paid, what munition and forts fittest for their landing in this realm.

(5) "What provision of armour and money, in case you want it, you would ask.

(6) "By what means do the six gentlemen deliberate to proceed.

(7) "Also the manner of my getting from this hold . . .

"The affairs being thus prepared both without and within the realm, then it will be fit to set the six gentlemen to work.

"Now since there can be no certain day appointed for the said gentlemen's designs, I would that the said gentlemen had always about them at Court, four stout men, furnished with good and speedy horses, to come with all diligence as soon as the said design is executed.

"First; at a certain day appointed in my 'walking' abroad on horseback on the moors between this and Stafford, where ordinarily you know very few people pass, fifty or three score men well horsed and armed, come to take me there, as they easily may, my keeper having with him ordinarily but 18 or 20 horsemen with daggers only.

"The second; men are to come at midnight or soon after to set fire to the barns and stables which you know are near the house, and whilst my guardian's servants shall run to the fire, your company — having a mark whereby they may know one another at sight — might surprise the house.

"Third; some that bring carts hither early in the morning might be so prepared that being just in the middle of the great gate the carts might fall down or overwhelm. Thereupon you might come suddenly to make yourself master of the house and carry me away. So you might do easily before any number of soldiers, who lodge in sundry places, some a half and some a whole mile off, might come to the relief.

"I have commanded a more ample alphabet to be made for you

which you will perceive herewith. God Almighty have you in protection. Your most assured friend of ever.

“Fail not to burn this present quickly.”

Mary’s cypher endorsed by Thomas Phellipe.¹²

This damaging letter, at its interception before ever reaching Babington, was decyphered, copied, sealed and sent on to the agents of the Queen of Scots in London who forwarded it to Babington. (No wonder its authenticity is denied, when it condemns Mary Queen of Scots so completely and definitely!)

The decyphered copy was used at the Queen of Scots’ trial, with Babington and the two secretaries of Mary, Nau and Curll, but averring the letter to be a true copy of what they had decyphered for secure delivery.

The cypher experts, at Walsingham’s instructions, added the following postscript:

“P.S. — I would be glad to know the names and qualities of the six gentlemen which are to accomplish the designment — and how far every one privy hereunto.”¹³

Because Phelippe added this postscript, the Jesuits, Anglo-Romanists and others who defend Mary Stuart have raised a tremendous smokescreen, pretending that it indicates that other items were added to Mary’s letter of July 17th.

Our response is this: the Spanish State Papers and Vatican State Papers from 1579 to 1588 disclose the very same great International Plot to murder Queen Elizabeth and to invade England. Mary’s letters were only additional cogs in the great wheel of a complicated machine operating at the same time in Rome, Paris, Madrid, London and Chartley Manor.

To pretend, as Mary’s defenders do so valiantly, that the “Babington Plot was a frameup,” against her by Walsingham and Burghley, simply because the English Secret Service made use of a cardinal and priests, agents who were willing to act as spies for payment, demonstrates the utter emptiness and weakness of their defences. Any poor lawyer, who has no legitimate defence will endeavour to intimidate a witness whose testimony is damaging to his clients.

What about the Vatican letters, Spanish State records, papers, etc., now open for all to see, in which the killing of the Queen of England by six gentlemen was set out? What about the invasion of England by the armies of the Pope, Tuscany and Spain? What of all the effort on behalf of Mary Queen of Scots to place her on the English throne, even when Elizabeth must be seen as the rightful Queen? Even though the agents of Walsingham added a postscript to a letter to obtain evidence, surely subsequent history, experience and the revelations of the European Archives justify the action of Burghley and Walsingham to protect their Queen and the realm! We believe so!

Are the items, now opened from Archives, even in the Vatican, all plants, forgeries and deceptions of English political leaders? How come all these foreign powers all mentioned the same plans and purposes in which Mary was consciously involved, if the Babington Plot was a "frameup"? Do the modern "historians" know nothing of the State Papers in the Public Records Office in London?

Mary, in her long letter had advised that the Roman Catholics should be told everywhere to collect arms privately, and she bade Babington to learn from Ambassador Mendoza when help might be expected and to time his own movements accordingly.

There are, she wrote Babington, "three ways in which my escape may be managed. I ride sometimes in the open ground between this and Stafford. It is usually an entire solitude, and my guardian takes but twenty horses with him. We could arrange a day, and fifty or sixty well-mounted men could cart me off with ease. Be sure to burn this immediately!" Now that is precisely what she wrote Babington.¹⁴

The Queen of Scots was "the victim of treachery" we are told, but it is absolutely and utterly false to say that the Babington Plot was set afoot by the Walsingham agents in order to tempt her to join it in her own desperation, and then to destroy her!

Let it be plainly stated: Walsingham employed the Jesuit student Gifford as a spy to learn of the constantly recurring plots of Cardinal Allen and the Jesuit Parsons at Douai, Rheims, Rouen and Madrid, as well as Rome, in the interest of Mary Queen of Scots, and quite by accident (or should we say providentially?) found the greatest plot of all in full operation.

Amazingly naive, the conspirators were careless in their habit of meeting together at each other's homes. Elizabeth herself recognized one of them from a group painting the six had with Babington in the centre."¹⁵

Walsingham now knew that there were six pledged persons ready to act against the Queen, and that Babington was not one of them, for Babington, with his 100 horsemen, was to rescue Mary Stuart. He had discovered that twelve or fourteen young gentlemen were in the habit of supping together, or meeting at each other's houses, and that among them the six would be found: Abington, Ballard, Barnewell, Salisbury, Tilney and Tichborne, as well as Babington.

Babington came from Derbyshire to London, July 29th, 1586, and a messenger gave to him Mary's letter. Never were men engaged in so desperate a service, infatuated more than these men. Unsuspicious of the eyes which followed them, Babington and his gang of gentlemen cutthroats were entertaining each other in glorious tavern dinners. August, 1586, the police came into a tavern in which the party was assembled, with a warrant for the arrest of Father Ballard ("Captain Fortescue") who was taken and carried off in his plumed hat and blue velvet jerkin.

Babington, distracted, went to Savage, the boldest of them all, and told him that Father Ballard was taken and that all would be discovered!

If that be so, Savage said, one of us had better go to the court and kill the Queen, thus all would not be lost. Babington bade him go. Savage excused himself for his dress would not permit entry into court.¹⁶ Babington flung a handful of coins into Savage's lap, bidding him to go about obtaining the necessary clothing and to be quick about it. Without awaiting to learn of the result, Babington rushed off and sent an urgent message to Walsingham, offering to disclose the plot. (No honour among these thieves!)

Walsingham returned the answer that Babington might come again in a day or so. Babington, terrified, hurried to as many friends as he could find, and told them that all was lost. Instantly they scattered and ran for their lives.

Babington and four others, plunged into St. John's Wood, then interspersed with farms, and after vainly trying to obtain horses, dis-

guised themselves as labourers, stained their faces with walnut juice, and lay concealed in a barn at Harrow.

At the end of ten days, Babington, Barnewell, Charnock, Gage and Dunn were dragged from under the straw and carried exultingly to London. Titchborne, Savage and Tilney were arrested in London. Salisbury was overtaken in Cheshire; Abington evaded discovery until the end of August, but was found in a haystack in Worcestershire.

Divided and separately examined, they had neither spirit nor faculty for concealment. Little could be wrung from Ballard at his examination, but Savage, who next to Ballard, had the most to tell, confessed freely all he knew. He told how he had been solicited to slay the Queen by the English converts at Cardinal Allen's Rheims Seminary, and how Babington and Ballard had selected them for the task.¹⁷

He described, so far as he had been able to learn, of the intended procedure toward slaying Queen Elizabeth, and the names of those, who were committed to rise in leadership of the rebellion, the moment the Queen had been slain, and how they expected to gain control of the Tower of London.

The fate of the conspirators was now certain, and the proceedings against them were simple and straight forward. It was more difficult to know how to proceed toward a court trial of Mary Queen of Scots for whom, and with whose knowledge the plot had been about to commence. Easy to arrest and accuse her, but the problem was to separate her from her papers, and preclude the possibility of her secret-ing or destroying any vital information which might constitute valid evidence against her or any of her fellow-conspirators.

Mary Stuart, flushed with the excitement of her hopes of freedom and crowning, was in high spirits when Sir Aubrey Paulet, her keeper, suggested one August morning, that they should hunt and kill a buck a few miles away from the Manor. She agreed with delight.

The cavalcade had almost reached the gates of the park when a company of horses was seen waiting on the road. Mary's first thought was that this must be the ten gentlemen with Babington, who would escort her away from her bondage. It could hardly be otherwise! She had been told that she would be watched when she set out on an expedition such as this one.

She was speedily undeceived. Sir Thomas Gorges, a gentleman of the court, rode forward and touching his cap, with grave ceremony, presented an order from Queen Elizabeth for the arrest of Mary's two secretaries, Nau and Curll, and her own immediate removal to Tixall Hall.

At once Mary realized all had been discovered. She raged and stormed, showering invectives on Gorges and Queen Elizabeth. The secretaries were carried to London, and she was taken to Tixall, under a form of close arrest.

Paulet with Secretary Wade of the Cabinet galloped back to Chartley where drawers, boxes and cabinets were broken open and searched. Everything found was secured — her draft letters, correspondence, minutes, note books, the keys and tables, among the rest of sixty cyphers, which are now extant among the Queen of Scots' papers.¹⁸

Everything was packed, sealed, submitted to a Committee, on which were two Peers who had previously been the keenest advocates of Mary's claims, Shrewsbury and Cobham.

Now for the first time we were able to learn the secret history of Mary Stuart, Queen of Scots, in her relationship with the Pope, the Jesuits and Roman Catholic powers since her arrival in England under Elizabeth's protection!

Every decyphered letter in the huge collection bears, endorsed upon it, the signatures of Shrewsbury, Cobham, Burghley, Walsingham, Hatton and Sir Francis Knollys. The cypher keys themselves bear signs of her answer in their own presence.¹⁹

Nau's minute, overlooked at first in the search at Chartley, was found in a bundle of papers which he himself pointed out.²⁰ A special Commission was convened at Westminster, and Babington, Ballard, Tichborne, and three others were brought to trial, September 13-23, 1586. John Savage was the first arraigned and he pleaded "Guilty!" (Both Savage and Ballard seem to have had at Rome and Rheims, only two years of training before being made priests, according to the Jesuit historian, Father Pollen²¹.) His account of himself, for its peculiar clarity was read aloud by the Clerk of the Crown; and the crowd which thronged the hall listened with increasing wrath as they learned how the Jesuits at Allen's Seminary at Rheims, where Savage had been trained, taught the moral legitimacy and merit in murdering their lawful Queen.

Savage said that he had made his confessions freely without threat of torture. The rest of the seven prisoners pleaded, pretended conscience as their motive, and Babington charged Ballard with having seduced him from his allegiance. They were all sentenced to death.

The second seven avowed their innocence and demanded a separate trial. Abington had written out a confession in the Tower, but had destroyed it. They were pronounced guilty — all sentenced together, and the usual five days was given for them to prepare.

In horror at the fate he saw before him, Babington, the day before he was to suffer, wrote a despairing appeal to Queen Elizabeth, for which he received no answer. Sir Francis Knollys and two other judges visited him the following morning and for the last time he authenticated in their presence, the alphabet of the cypher he had used with Mary Stuart:

“I do acknowledge the last of the within written alphabets to be the very same by which I wrote unto the Queen of Scots,” he wrote over his signature.²²

Immediately afterwards he was carried to St. Giles, with Ballard, Savage, Barnewell, Tichborne, Tilney and Abington. Babington was not one of the six as he was to release Mary with ten other gentlemen and one hundred horsemen. The rest were restrained for the next day.

They were all permitted in turn to speak to the crowd, and Father Ballard said that in what he had done and meant to do, he had sought only the advancement of “true religion.”

Babington said that the murder of Queen Elizabeth had been represented to him as “a deed lawful and meritorious.” Savage used almost the same words. All called themselves ardent Catholics, and assumed the character of soldiers of the faith. They were all hanged, but for a moment, taken down while the susceptibility of agony was unimpaired, and cut in pieces with due precautions for the protraction of excruciating agony (Elizabeth prohibited this appalling dismemberment on the second day).

As usual there were some of the public who had more sympathy for the criminals, rather than for the intended victims.

The rejoicing at the defeat of the plotters associated with Babington was tempered with a great fear — fear that Elizabeth should permit the Queen of Scots continued freedom to encourage similar treach-

ery. From Privy Council and Parliament, the public and close advisers, came pressures upon the beloved Queen of England to sign the order for the execution of Mary Stuart, thus carrying out the sentence of the special Commission.²³

Rumours were rampant: Mary's escape, a Spanish invasion, another attempt on Elizabeth's life, causing her friends to clamour all the more for her signature condemning her enemy. After much procrastination, with extreme reluctance, the Queen did so. That will require a special study of its own to which we will proceed.

Thus died the dupes of a vicious, bitterly angry papal order, which would do anything and everything to bring England back to bow submissively before the anti-christian papacy.

Thank God it failed, and Elizabeth I, during her long reign saw deliverance and a development toward what we have seen as an example of government, copied by many parliaments (with their own variations), a system of self-government envied and earnestly desired by others enslaved by religious, as well as anti-religious totalitarian tyranny!

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Chapter Nine

The Awful Price Paid!

In approaching the events toward the end of the life of Mary Queen of Scots, we must visualize the actual setting:

At the head of England stood Elizabeth, the absolute monarch; devoted to her people, much loved by most of them; using her gifts, political sagacity and intelligence to promote England's interests; most careful to consult public opinion and parliament as her father Henry VIII usually had done before her; exceptionally skilled in her choice of public servants. Sympathetic toward Mary Queen of Scots, she had, from a distance, provided for and sheltered the one who constituted the greatest challenge to her own security.

Mary, when seventeen years of age, by her marriage to the Dauphin of France, and by her descent from Margaret Tudor, had been in her own right Queen of Scotland; by her marriage, Queen of France; and, by descent, heir to the Throne of England.¹

Mary Stuart had, while reigning in Scotland, applied to Philip of Spain and the pope, for assistance in a religious crusade to which "her conscience now impelled her." The English Ambassador to Scotland was expelled from Edinburgh and preparation had been made to coerce the Scots, by foreign arms, back to the papal religion and subservience.²

That, and her successive blunders in marriage, caused the angry Scottish leaders to reject her, resulting in Mary crossing the border

into England and abdicating the Scottish throne in favour of her young son, James.³

Elizabeth and her counsellors found the former Scottish Queen to be exceedingly embarrassing and difficult. From the first, many Protestants, including Burghley and Walsingham, clamoured against Mary Stuart, seeing her as a constant threat to the person of Elizabeth and for reformed religion. This was not without foundation.

Had Elizabeth sent her royal cousin Mary back to Scotland, both of them knew the Scottish-born non-Roman Catholics would have executed her. Whether guilty or not, everything associated with Mary and all that had happened to her unfortunate husbands — all the blame was attached to her. There was no forgiveness from the Protestants north of the border! Should Mary be sent to France or Spain, marry a Spaniard or a Frenchman, both of whom would be Roman Catholics, such might very well foment conspiracies — even civil war. Under open arrest, closely watched, she might actually be an ongoing political asset.

Up to 1584 Elizabeth and some of her advisers actually toyed with the idea of restoring Mary to the throne of Scotland, providing Mary would agree to be submissive to the policies of the English. Neither Mary, nor the Scots, would ever have consented to that. Mary Queen of Scots was treated in England as a Queen in a limited sense, allowed royal honours and a retinue of servants. Elizabeth would never agree to imprisonment in the Tower of London, as her chief advisers repeatedly urged.

What was the intent of Mary Stuart and her associates?

What of James her son?

What of Philip II of Spain? Was he interested in an alliance by marriage to another Mary?

What of a possible romantic alliance with France?

What of the pope of Rome who must come first with Mary Stuart as he had always with Mary Tudor, to the heartache and suffering and deaths of many English people?

Knowing of the accompanying risks, Queen Elizabeth insisted on her own policy, but could Mary of Scotland ever be trusted within her realm?

Mary's correspondence, since her former treachery, had been cut off, other than letters she openly was allowed to send to the

Ambassador of France (always examined as a matter of course by Walsingham and his agents). She was, for a while, at Tutbury, almost isolated from her friends, hence the stream of information was denied to Walsingham.

The previous intrigues had largely become known to Burghley and Walsingham from Mary's correspondence with the pope, the Archbishop of Glasgow, Guise, Philip, her son James, Spanish Ambassador Mendoza, and English refugees on the continent. This must be permitted to resume, so the secret service of Elizabeth would be regularly informed of everything, for all communications would be decyphered and presented to Walsingham. The rather naive plan was conceived to ensnare the unwary Mary Stuart and any erstwhile plotter who might work with the Scottish Queen against England.

The brewer who supplied the weekly beer to Chartley Manor, to which Mary and her staff had been moved, was induced to send regular correspondence in beer kegs, coming full and returning from Chartley empty, the writers of such communications sure that this was a safe and secret means of mail delivery.

The rascal brewer received pay from Mary, pay from Walsingham, and, on top of that, had the audacity to charge twice the regular price for the beer going into Chartley Manor! When hearing complaints about this triple wage he merely informed Sir Francis Walsingham, "The honest man plays the harlot."⁴

In the diplomatic pouches French and Spanish Ambassadors were in regular contact with Mary Stuart, but Walsingham was now able to know everything in advance as he added to his department's amassed pile of intelligence from Mary's *private* correspondence.

In everything Mary Queen of Scots was completely deceived, but truly thrilled when such a means of *secret* correspondence was opened to her! Previously physically, psychologically and spiritually depressed, her spirits revived and she gave herself to a voluminous, revealing correspondence.

Queen Elizabeth gave the French Ambassador a hint of what was transpiring, as far as this secret information leak was concerned, when she told him:

"I know all that goes on in my kingdom. I myself was a prisoner in the days of the Queen, my sister, and am aware of the artifices prisoners use to win over servants and obtain secret intelligence."⁵

The zealous supporters of Elizabeth, headed by Burghley and Walsingham, believed sincerely that the Scottish Queen should have been executed for her share in the responsibility of the Ridolfi and other plots, but Elizabeth would never consent to this.

Walsingham and his associates were very much aware of the innermost secrets of the Roman Catholic confederacy. It was not, however, until the Babington Plot appeared in the correspondence, that the chief secretaries became alarmed. It had, for a while, been a monotonous bore. Now they watched intently.

“Philip had aggravated the natural difficulties of the position. His manoeuvres to secure the succession had divided the English, had alienated the Scots, and, if persevered in, threatened to unite the Guises with the French crown in opposition to him. Elizabeth’s insight had been so far justified, that the condition really existed for a favourable settlement with her brother-in-law; and in her endeavours for peace which were never more strenuous than at this moment, she at least had a real foundation to go upon.”⁶

Suddenly a yawning secret service became exceptionally alert as they were able to extract an amazing revelation of plans formulating. Something was, indeed, developing!

Years before, Mary had written to the Spanish Ambassador from Scotland: “Tell your master that if he will help me, I shall be the Queen of England in three months and Mass shall be said all over the kingdom.”⁷

It was obvious! Actually being planned was a vicious attempt against Elizabeth and England!

Anthony Babington was revealed as the chief perpetrator of the plan and other names were soon to be made known who were guilty of participation in an amazing series of steps to return England to Roman subservience.

It is most vital for the reader to keep in mind that the group from the first included the Jesuit priests: Savage, Ballard and Barnewell. The conspiracy was seen clearly as including points already noted but which we repeat here:

1. Mary would be “kidnapped by friends near Chartley”;
2. Queen Elizabeth would be assassinated;
3. Members of the Council would be ruthlessly cut down in parliament;

4. The morale of the population would be thus destroyed;
5. The Earl of Arundel would be released from the Tower of London;
6. Continental troops from the Netherlands would be landed;
7. Arundel would take over command of the rebelling forces;
8. Mary Queen of Scots would be enthroned Queen of England; and
9. The nation would be returned to papal obedience.

Mary, at first, may have been sceptical, even antagonistic, but obviously by July 27th, she welcomed the conspiracy, indeed appeared elated over the information she received via the *beer keg mail route* as to developments of the plans of those men associated with Babington.

The Queen of Scots might very well cry “Foul!” over the means used by Walsingham and in this complaint many writers of Elizabethan history have joined. We agree that one practice, that of extracting confession by the terrible methods of torture used, to be reprehensible! We are also shocked at unnecessary pain caused traitors at their executions; but we believe, undoubtedly, the beer keg means of obtaining information proved to be abundantly justified in the interests of the security of the state.

Surely then (and now!) authorities responsible for national interests, external and internal security, protection of the monarch and others in places of authority, are to be commended for intelligence methods! Certainly the intrigues brought to light, give us to understand that the deception of the beer keg communication system, and the additive of a postscript to Mary’s letter, were perfectly warranted!

At her trial Mary Stuart disclaimed all knowledge of Anthony Babington, declared she had never spoken to him, never heard of him, never heard *from* him, and had never written *to* him. Later in her testimony, however, she agreed she had written to him other letters, but still denied knowledge of the incriminating communication.⁸

In July of 1586, Mary did write Babington insisting that he ground this enterprise substantially, and bring it to good success. You must examine deeply the series of items to be undertaken — the invasion forces, the routes they must follow, places of assembly, the arrangements to pay the foreign troops, the procedure of the *six gentlemen* in Elizabeth’s assassination, and how to deliver herself safely from

her own captivity. It closed with the reminder, "Fail not to burn this present quickly." Mary's cypher was added.⁹

It is simply not possible to imagine that assassination, intrigue, invasion, insurrection, and her own accession to the throne of England, were unknown to Mary Stuart. She had indeed agreed in July, "Now if ever, was the time for the pope and the King of Spain to strike a blow in earnest."¹⁰

October 8th, 1586, as many peers as could be assembled, met the twelve judges at Westminster. The Chancellor related particulars, reading Babington's letter with Mary Stuart's reply. He read the confession of Curll and Nau (Mary's two secretaries), and the confession of Babington himself, admitting his own and Mary's guilt.

They were required, with every member of the House of Lords available in England and of age, to constitute the court at Fotheringay. Two thousand horses in all were crowded into the village and the neighbourhood to make sure there would be no disturbance. It was late Autumn (October 21st) when most of them arrived.

Those included in the assembly were: Earls Oxford, Kent, Derby, Worcester, Rutland, Cumberland, Warwick, Pembroke, Lincoln; Barons Abergavenny, Zouch, Morley, Stafford, Grey, Lumley, Sturton, Wentworth, Mordaunt, St. John of Bletsoe, Compton and Cheyney; Viscount Montague the Chancellor, Lord Burghley; Privy Councillors Hutton, Walsingham, Crofts, Sculer; two Chief Justices, Wray and Anderson; and four other Judges, in a Jury of 46 with some other authorities of the Realm.

What an imposing gathering! The Chamber of Presence, a great salon, sixty feet long, was arranged for the trial.

The letters convicting Mary were in cypher. There were no excessive damning writings in her own hand to be produced against her. She had resolved upon the high line of defiance and injured innocence, even refusing to appear when ordered to do so.

"We then," said Lord Burghley, "will proceed . . . in the cause, though you be absent." She sent word to the Prime Minister the next morning and told him that with the court's permission she was willing to attend, in spite of her earlier refusal.

October 13th, the Queen of Scots stood trial at Fotheringay Castle, near Peterborough, again pleading that she knew nothing of Babington, had never spoken to him, or received letters from him.

Babington's letters were read to her again. She insisted, "It may have been that Babington wrote these letters, but let it be proven that I received them. If Babington or others affirm it, I say they lie openly."

In addition to Babington's confession, those of the two Jesuit priests, Savage and Ballard were also read. Every fresh feature must have taken Mary by surprise but her self-possession did not fail her. She clung to her denial. Last came her own letter, written in reply to Babington. She denied it was hers. It might be in cypher, but she had never dictated or written it. Cypher was easily counterfeited, and for all she knew the letter might have been composed by Walsingham himself.

"I call to God to record," said the rising Walsingham, "that as a private person I have done nothing unbecoming an honest man, nor as I bear the place of public person have I done anything unworthy my place, that being very careful of the safety of the Queen and realm, I have searched out the practices against it. If Father Ballard had offered me help I should not have refused it."

It was a random shot, but a most effective one. Mary must have seen what it told, and wisely pressed her point no further.

The Queen of Scots was then pressed with the confession of her private secretaries, Curll and Nau: "All Majesty and safety of all princes fall to the ground if they depend on the writings and testimony of secretaries," she replied.

Burghley reminded her of her correspondence with Morgan, Paget and Mendoza of which he had copies. These had been intercepted from the Chartley beer barrel post.¹¹

Walsingham's mention of the name of Ballard as a possible spy giving him information, and the production in court of Mary's own cypher letters to Morgan, Paget and Mendoza, shocked her terribly. She then knew that someone had betrayed her confidence, but she could not imagine who. She did know the crown evidence was only too true, and it must be somehow shaken.

Mary confined her denial to the conspiracy for the assassination. She still solemnly declared that she knew nothing either of Ballard or Babington. So the first day closed.

When court resumed the next morning, Lord Burghley charged Mary Queen of Scots with having attempted to make over her *rights* in England to the King of Spain. He proved that Allen and Parsons

were at the moment engaged at Rome in persuading the pope to consent. He questioned her out of her letters to Mendoza. England, he told her, was not to be conveyed like an estate by the will of its self-imagined owner; and to the ears of all but the wildest fanatics, the name of a foreign sovereign over England was as detestable as death.

Mary listened with cold scorn. When Burghley ended, she demanded again to be able to speak in person to the Queen, arose with undisturbed self-possession and left the court.

The court had been commissioned to pass sentence, and for ten days the assembly adjourned and met again in the Star Chamber, Westminster, where on October 25th, 1586, the sentence of death was pronounced.

Considering the evidence and plainness of the proofs, every one of them gave their sentence against her, finding Mary Queen of Scots not only accessory to privy to the conspiracy, but also an "imager and compasser of Her Majesty's destruction."¹²

The Lords were bound by the judgment they had already given. The House of Commons had twice before petitioned that the Queen of Scots be put to death, determined that the peace and prospectus of the nation should no longer be vexed with the ongoing problem and threat.

For the cause of God, of the realm, of the church, and of Her Majesty's own person, they urged that a just condemnation might be followed by as just an execution.¹³

The sentence, after nearly two months of delay, was published in December, 1586. From tower and steeple, bells unceasingly tolled for a whole day and night. Church answered church until the news had been borne to the furthest glens in Cumberland and Northumberland. London was illuminated. Faggots blazed in town and village for twenty-four hours while the bells of London rang!

Fiercely Mary dared the government to do their worst upon her. Having condemned her to death, they might complete their wicked work, she said, but God would recompense her in paradise. This went on until about February 7th, 1587.

On the first of February, 1587, Lord Effingham, a Roman Catholic, who was later to command the English fleet and utterly route the "Invincible" Armada of Spain, came to Elizabeth to represent that

the condition of the country could no longer be trifled with; that some positive course or other must be taken with Mary Queen of Scots.

In all accounts of Mary's execution, the fact is concealed that it was Lord Howard of Effingham who went to see Queen Elizabeth, and in the name of the people of England to demand the execution of Mary. Lord Howard was no angry Protestant seeking to avenge the 400 martyrs of Mary Tudor's reign. Like every other intelligent statesman who was not a traitor at heart, Howard had long decided that Mary should be put to death for her capital offence.

Elizabeth was terribly shaken at the request. She admitted she had delayed the matter so long, in order to show how unwillingly she had consented.

Queen Elizabeth commanded Lord Howard to send for the Death Warrant. He did so, and Elizabeth signed it at once. She asked Davidson, acting secretary for Walsingham, if he were not sorry to see such a paper signed. He replied that he was sorry that the Queen of Scots had made it necessary. Davidson went back to the Court of Chancery, where the Warrant was sealed by the Chancellor.¹⁴

Every one present agreed that the execution was absolutely necessary. Shrewsbury was staying in the neighbourhood of Fotheringay Castle Sunday evening, February 5th. A message was dispatched to the Sheriff of Northamptonshire to be in attendance on Wednesday morning. Monday evening the Earl of Kent came. Shrewsbury appeared on Tuesday before noon, and when the Castle dinner was over, they sent a servant to the Queen of Scots with a request to be admitted to her presence. After considerable delay she admitted them.

Briefly, solemnly and sternly they delivered their message. They informed Mary Stuart that they had received a commission under the Great Seal to see her executed, and she was told she must prepare to suffer on the following morning, Wednesday, February 8th, 1587.

Mary was terribly agitated. It is well to say that this report (differing from others), was evidently written by an eyewitness, one of the Queen's own attendants, probably her surgeon.¹⁵

For a moment she refused to believe them. Then, as the truth forced itself upon her, tossing her head in disdain and struggling to control herself, called her physician, and began to speak to him of money owing to her from France. At last she broke down altogether, and

they left her with a fear either that she would destroy herself during the night, or that she would refuse to come to the scaffold, and it might be necessary to drag her there by violence.¹⁶

This scene evidently took place after Shrewsbury and Kent had left, after announcing the terrible news that for her the end had come. These details are taken from Davidson's narratives, printed by Sir H. Nicholas.

Persisting to the last in denying all knowledge of Babington, it would be affectation to credit Mary with a genuine spirit of Christianity. She had lied consistently and constantly to the bitter end. She supped carefully, giving her last meal with her attendants a character of a sacred farewell. She sent a message to tell Philip of Spain that it was her last prayer that he should persevere, notwithstanding her death, in the invasion of England.

Her last night was a busy one. A few lines to the King of France were dated two hours after midnight. After this she slept for three or four hours, then arose and prepared to encounter the end of her journey.

At 8 a.m., February 8th, the Provost Marshall knocked at her outer door. It was locked and no one answered. On his returning with the Sheriff however, a few minutes later, the door opened, and they were confronted with the tall, majestic figure of Mary Queen of Scots, standing in splendour, with a jacket of black satin, looped, slashed and trimmed with velvet. Her false hair was arranged meticulously over her head, falling over her back was a white veil of delicate lawn. A crucifix of gold hung from her neck. In her hand she held a crucifix of ivory, a number of jewelled *pater nosters* attached to her girdle.

"Let us go," she said, and attended by the Earls, leaning on the arm of an officer of the guard, descended the great staircase of the hall. The news had spread far and wide through the country, and hundreds of people were gathered outside the walls of the Castle.

About 300 knights and gentlemen of the country had been admitted to witness the execution. At the upper end of the hall stood the scaffold, twelve feet square, two feet and a half high, covered with black cloth. On the scaffold was the block. The axe leaned against the rail, and two masked figures stood like deaf mutes either side at the back. The Queen of Scots, as she swept in, seemed as if coming to take a part in some solemn pageant.

Secretary Beale mounted a platform and read the Warrant aloud. Mary knelt in prayer and when she had finished, the black mutes stepped forward, and in the usual form begged her forgiveness. She lay her crucifix on her chair. The lawn veil was lifted carefully off, not to disturb her hair. The black robe was next removed. Below it was a petticoat of crimson velvet. The black jacket followed, and under the jacket was a body of crimson satin.

One of her ladies handed Mary a pair of crimson sleeves, with which she hastily covered her arms, and thus she stood on the black scaffold with the black figures all around her, blood red from head to foot. It must have been planned, and the pictorial effect must have been appalling. She knelt on the cushion provided. Jane Kennedy, her maid, bound her eyes with a handkerchief. "Adieu," Mary said, smiling for the last time and waving her hand to them, "Adieu. Au revoir." They stepped back from the scaffold and left her alone. On her knees she repeated Psalm 7, "In Thee, O Lord, do I put my trust."

When the psalm was finished, she felt for the block, lay down her head and placed her hands under her neck. The executioner gently removed them, lest they should deaden the blow, and then one of them, holding her head slightly, the other raised the axe and struck. The scene had been too trying even for the practiced headsman of the Tower. His arm strayed. The blow fell on the knot of the handkerchief, and scarcely broke the skin. She neither spoke nor moved. He struck again, this time effectively.

The executioner cut off the head of Mary Queen of Scots, saving only one little piece of gristle, which, being cut asunder he lifted up her head to the view of the assembly, and bade "God save the Queen". The lady who had knelt before the block was in the maturity of grace and liveliness. The executioner, when he raised the head, as usual to show it to the crowd, exposed the head of an aged woman, the withered features of a grizzled old lady.

"So perish all enemies of the Queen," said the Duke of Edinburgh. A loud "Amen" rose over the hall.

"Such end," said the Earl of Kent, "to the Queen's and the gospel's enemies."

Her dress of lawn falling from her head, it appeared grey, as one four score years and ten, polled very short. Her lips stirred up and down for a quarter of an hour after decapitation. Then one of the

executioners, pulling off the garters, espied her little dog which had crept under her clothes, and could not be coaxed away, except by force. Afterward it would not depart from the corpse, but came and lay between her head and shoulders, which being inbrued with her blood, was carried away and washed.¹⁷

Order had been given that everything she had worn would immediately be destroyed, so that no relics would be carried off to work imaginary miracles. These were all burned in the great fireplace in the hall.

The bells rang once again in London. Bonfires blazed across the country for the deliverance. Elizabeth wept for the bloody death of her cousin, and raged at Burghley and the council for executing the Scottish Queen without her final consent.

Mary Stuart intended to produce a dramatic sensation in her death, and she succeeded. Her self-possession was faultless, her courage admirable and splendid. No one ever met death more bravely; yet in the midst of admiration and pity which cannot be refused her, it must never be forgotten that she was leaving the world with a lie on her lips. She was an evil woman, disguised in the livery of a martyr, as were nearly all Rome's traitors executed during Elizabeth's reign.

In the face of the fact that Babington and her two secretaries confessed that they had written the plotting letters at her dictation, one of them from Paris, free from intimidation or any danger of torture, Mary denied the fact to the end. There was no confession or evidence of a single trace of repentance at Mary's death.

Recently discovered letters which she wrote to the Spanish Ambassador at the time, prove conclusively that Mary was deliberately lying and stuck to those lies until the end.¹⁸

Yet Rome classes Mary Stuart, the Queen of Scots, as a martyr for her faith! If the murder of Queen Elizabeth and the shooting down of the whole cabinet is religion, then Mary was a martyr for religion. But such religion cannot possibly be that of Christ. Biblical Christianity calls for repentance and open confession. At least ten of Rome's "martyrs" at death sincerely confessed their proven traitorous crimes against the state!

February 8th, 1587, twenty years less one day after the murder of her husband, Lord Darnley,¹⁹ Mary Stuart was executed. Almost

all who had aided and abetted her against John Knox's reforms in Scotland²⁰ and those who later assisted her against Queen Elizabeth, had died either on the gallows or in the field. Their last hours had exposed their intrigues, covered them with dishonour, and Mary of Scotland proved to be no exception. Ambition, infamy, murder and intrigue are all tied about her name for all time.²¹

Immediately Mary Queen of Scots had been executed, the Jesuits began a campaign of lies over the world, denying her guilt, and holding up Mary as a martyr for her faith. With the Jesuits main thrust being in the world of education, their crusade has been most effective.

That campaign of falsehood has continued to the present day so skillfully that even historians of repute, and great scholars have been completely deceived. The throwing open of Vatican, Spanish and Venetian Archives, and the British State Papers at the Public Records Office, now available for the reading, completely reverses the judgment of Jesuit recorded history, and those who have fallen prey to the Jesuitical protestations and historical distortions.

Many historians, particularly since 1862-1886 (when these records were thrown open for perusal by international scholars), must have known all along the real facts brought to light in our generation!

If so, on what bases of private moral or public utility have they remained silent for so long?

Why have they suffered false history to be steadily proclaimed without contradiction or correction in the thousands of books sold all over the world?

As a result there has grown up a veritable tangle of errors through which it has been almost impossible for light to penetrate.

Few historians consult the Public Records Office. Schools are today crammed with false histories of the period with which we have been concerned, written for the most part with references or quotation marks as a guarantee of their authenticity or reliability.

Most such history books have been copied from earlier histories instead of from original research into State Records as we have been able to see.

We have related the real background story of the entire series of intrigues and spying operations culminating in the facts as we now see them.

The pope was at war with Elizabeth and the Jesuits were acting

as spies for the enemies of England. Spies expect (with no acknowledgment from the people who employ them) to be executed when captured. English Roman Catholic Jesuit priests worked hand in hand with the kings of France and Spain to bring about the downfall of their own Queen and their own country. This is nothing but treachery and treason. For this, they suffered the ultimate penalty — and rightly so!

For Spain to be shouting so loudly that Sir Francis Drake was guilty of piracy on the high seas when he was commandeering Spanish ships and Spanish gold, is to shamefacedly ignore the fact that Philip was, at the same time, planning his forces to bring England to her knees in surrender to Spain and the Roman hierarchy.

Spain was in a state of undeclared war with England, and Drake was taking advantage of Spain's weaknesses and was commandeering captured goods for his own Queen and his own beloved England. At least Drake was not guilty of treachery against his own land which had protected, nourished and trained him to serve his monarch and people! The army of spies — Jesuit priests — who were English-born, and doing everything in their power to force their own homeland to submit to a foreign power, were guilty of a capital offence, and deservedly suffered the capital sentence!

The ports at which it was intended to land Spanish forces to overthrow Queen Elizabeth and her government are named by these treacherous religious Jesuits. Possibly these were the same ports named in the Throgmorton plot three years previously. Babington was conspiring to succeed where Throgmorton and others had failed, when the Duke of Arundel was arrested while attempting to flee to France. That list of ports was lost or stolen, but undoubtedly the reports would include the same places and almost the same information Ballard returned to Philip before the intended landing of the galleons of the Spanish Armada. There can be no question of Ballard's involvement as a Spanish spy.²²

In Anthony Tyrrell's confession in the Babington Plot, he disclosed the plans to shoot down the cabinet, assassinate Queen Elizabeth, release Arundel, command rebel forces, free Mary Stuart, crown her Queen of England, in order to force Englishmen to bow their necks before the Pontiff of Rome. Mary Stuart was aware of every detail of the planning!

Bernardino De Mendoza, Spanish Ambassador to England, wrote of her part in the plot associated with the name of Babington:

“Paris, September 10th, 1586:

“The whole affair of the plan appears to have been discovered, some of the leaders have escaped. Of the six men who were sworn to kill the Queen, only two have escaped.

“The Queen of Scotland must be well acquainted with the whole affair, to judge from the contents of a letter she has written to me. I do not disclose it, as it is not cyphered, but will send it with my next.”²³

We must never forget the dispatch of August 8th, 1583, from Cardinal Allen to the pope, where he urges the invasion of England by the Roman Catholic powers. In it he names the same plotters and purposes of the invasion as in the Babington Plot, viz., Mary Queen of Scots, the Earl of Arundel, and 300 Roman priests hidden in noblemen's and gentlemen's houses ready to let in the invading armies.²⁴

So many of these dispatches prove that all of the eleven plots from Ridolfi in 1569 to the Gunpowder Plot, 1605, originated in Rome and Madrid, and had for their purpose the murders of Queen Elizabeth and James I, and the seizing of the throne of England for a Roman Catholic appointee.

Finally, let it be recalled, that Babington, Nau and Curll, in their confessions, declared that they had written the dispatches and had received the letters to and from Mary which were produced as evidence at her trial!

The record shows:

1. That the Pope of Rome, Philip of Spain, with the Duke of Tuscany, agreed in solemn treaty, in a joint effort to bring back England to the obedience of Rome, and Mary Stuart was well aware of this;
2. That the “papal league” (the pope, Duke of Tuscany and King of Spain), signed an agreement in connection with their invasion plans, that they would force the Roman obedience on the people of England, and this Mary Stuart well knew;
3. That the correspondence between Philip II and his Ambassador Mendoza (also a Jesuit priest) proves Mendoza had been employed in spying out the ports around England for landing their

- invasion troops, and the strength of Roman Catholic sympathizers throughout all the English counties who would join the invading troops, and Mary Stuart advised in this effort;
4. That the person used was the Jesuit priest John Ballard (at times masquerading as Captain Fortesque), inspired by Cardinal Allen, which he disclosed to another priest, Anthony Tyrrell, and Mary endorsed this part of the plan;
 5. That hearty approval was given by Mary Stuart to another plan by Spain, the Bishop of Glasgow, the pope and others, in Ireland;
 6. That Ridolfi's Plot was known by and agreed to by Mary Stuart, Queen of Scotland;
 7. That Throgmorton's Plot was conclusive evidence of Mary Stuart's connivance in the plans. Mary Stuart was knowledgeable in this scheme;
 8. That the accumulated correspondence discovered in the tiles of the roof of the Howard House, all pertaining to the Ridolfi conspiracy, condemns Mary Stuart as a willing participant in the plotting;
 9. That long before Babington, the letter to Mary which fell into Walsingham's hands, disclosed all the main features of a determined plot against the life of Elizabeth in favour of Mary Stuart, of which Mary Queen of Scots was well aware;
 10. That three years previous to the Mendoza letter, Cardinal Allen wrote to the pope, urging the invasion of England by Roman Catholic powers, and in that communication named the plotters and purposes of the invasion: Mary Queen of Scots, the Earl of Arundel and 300 priests in hiding;
 11. That the Earl of Arundel was to be released from the Tower of London to lead the rebel forces, and of this Mary Stuart was well aware;
 12. That the confessions of Mary's private secretaries, Curll and Nau, gravely and definitely indicate that Mary Stuart was very much a party to consideration of the plotting against England and Queen Elizabeth;
 13. That Mary Stuart was aware of, and a participant in, the treasonable work is apparent from the letter of Spanish Ambassador Mendoza, September 10th, 1586, to Philip II of Spain;

14. That Babington signed a statement before his death which implicated Mary Stuart as one of the conspirators;
15. That since Anthony Babington had personally pledged the *removal* of Elizabeth and the accession of the Queen of Scots to England's throne, she certainly knew of the plot, indeed gave some advice to Babington as to the operation of the plans, therefore Mary Stuart was a conscious conspirator against Queen Elizabeth; and
16. That Rev. J.H. Pollen (himself a Jesuit priest), spent years at the Vatican, and at the Public Records Office, London, England, examining and testing the pertinent (in cypher) correspondence, and insisted they were authentic and genuine. Such information confirms the active participation and guilt of Mary Stuart;

Therefore we have to say that the records show that Mary of Scots was **GUILTY AS CHARGED** in the diabolical plot named from its chief instigator, Babington, to assassinate Elizabeth, free Arundel from the Tower of London to lead rebel forces against the government of the day, murder the members of England's Cabinet, agree and arrange for her own liberation, agree to being the new "Queen of England" after Elizabeth's removal, and bring the people of England to the defeat of free religion and the enslavement of Rome as exercised in the reign of Queen Mary the First!

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2. *Ibid*, p. 112.
3. *Ibid*, p. 113.
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5. *Ibid*, p. 175.
6. J.A. Froude, *History of England*.
7. E. Jenkins, *Elizabeth the Great*, p. 147.
8. William Camden, *Annals of Elizabeth*.
9. Scottish State Papers, VIII, pp. 526-527.
10. July 17, 1586 Letter to Charles Paget, Secret Intelligence Files.
11. Spanish State Papers III. Public Records Office, 608-641.
12. Walsingham to Sir Edward Stafford, *Ellis*, Vol. II.
13. *Petition of Parliament*, November, 1586; *Dewe's Journal*, abridged.
14. *Life of Davidson*, p. 614; G., 8, 1823, British Museum.
15. *Tevlet IV*.

16. Ibid, Tevlet, the historian, being a Frenchman, no doubt obtained the facts from Mary's attendants.
17. M. Bingham, *Mary Queen of Scots*, p. 86.
18. Spanish State Papers III, pp. 624, 62, Public Records Office.
19. The Queen of Scots has always been suspected of participation in the plot which resulted in the death of Lord Darnley, her husband.
20. Viz., Kirkaldy, Maitland, Bothwell, Westmoreland, Northumberland, and others.
21. J.A. Wylie, *The History of the Reformation*, pp 513-514.
22. Spanish State Papers VIII, 646.
23. Spanish State Papers III, 623-624, Public Records Office.
24. Theiner's *Annals*, III, pp. 480-482.

Chapter 10

What Then Must We Do?

We have experienced no rejoicing as we have endeavoured to recount this sordid tale of treachery, intrigue, deception and treason.

Rather we receive much satisfaction in the hope that readers might become sufficiently interested to further investigate the distorted presentations now spread abroad as factual history, when, in reality much of their contents constitute propaganda of the most vicious sort, making the Protestant apologist — the bible-believing evangelical Christian — look ridiculous, and, at the time, making the Roman Catholic polemicist appear noble, unbiased, kindly and tolerant of all other positions contrary to his own.

What we have presented herein should not be surprising to any reader who is aware of the events in English-speaking history.

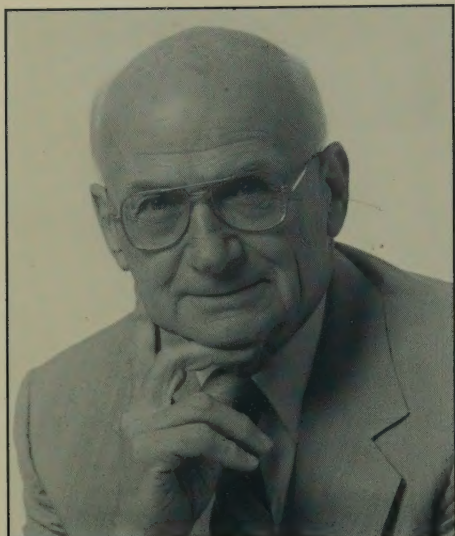
Rene Boylesve, of the Academie Francaise, a devout Roman Catholic, wrote during World War I, criticizing the hierarchy of his own church:

“The church seeks not virtue, but herself, her aim and her recruitment, her true concern is the constant swelling of her ranks, the strengthening of her power. Are you then surprised at her predilection for Germany, despite the latter’s crimes? The (R.C.) Church and Germany? But they are sisters. Both love themselves for themselves alone and are hypnotized by their own powers; both know perfect organization, discipline, hierarchy and contempt of liberty, both know how to justify their methods, both exercise dissimulation and hypocrisy, in short they both are opposed to the Christian spirit.”

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The Rev. J. E. C. Shepherd — pastor, preacher, author and General Secretary of the Canadian Protestant League — has written this illuminating study of a relatively unknown aspect of Jesuit intrigue in 16th century Britain. This book is a must for those who want to truly understand the struggle which led to the eventual death of Mary, Queen of Scots, and the infamous part which the Jesuits played in this potent time in the history of Protestantism.



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